

The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, NOVEMBER 1, 1902.

No. 1.

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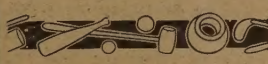
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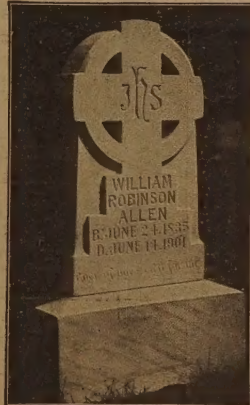
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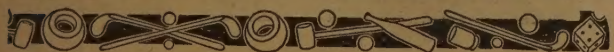
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The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, NOVEMBER 1, 1902.

No. 1

Editorials and Comments.

The Living Church

With which are united "*The American Churchman*,"
and "*Catholic Champion*."

A Weekly Record of the News, the Work, and the Thought of the Church.
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THE MOTIVE OF ALL SAINTS' DAY.

THAT All Saints' day should come as the time when the spirits of those here and the spirits of those in God's waiting place should seem most closely knitted in

"blest communion, fellowship divine,"

is one of those marks of real spiritual perception which show us that faith is not dead upon the earth. The careless Churchman, the frivolous one, has little thought of the day. But the man or the woman who has passed through the fires of sorrow and bereavement, has learned to think of All Saints' as really standing for that which brings inexpressible consolation. To such an one the day cannot pass without seeming to bring the loved ones close again, and there is, even though it be in faint measure, a realization that loved ones unseen may yet be "knit together" "in one communion and fellowship, in the mystical body of Christ our Lord."

We err in seeking to know too much of that higher life. Even on earth the spiritual life of deepest sanctity is the hidden life. The greater the spiritual advancement, the more truly is the life "*hid with Christ in God*." It does not court popularity, nor seek applause. This indeed is not to seek the isolation of the recluse, or to live in disregard of one's fellow men. That would be a selfish life indeed. It is rather to live among men, entering thoroughly into their thoughts and joys, and their sorrows, while yet being dominated by the inspiration that comes from above. The spiritual life is indeed the secret life refined; but it is not the denial of the outward life among men, or incompatible with it.

Why, then, should it seem a strange matter that the life beyond the grave should be a hidden life? It is a life of advanced spirituality; of ever growing perception of the things of God and the spirit; of proceeding from strength to strength, from the less to the greater, from less pure to more pure, ever moving, ever growing, ever developing, ever seeking to attain to the Christ-life. And so it must be a hidden life—"hid with Christ in God." And being hidden, it is not strange that it appears to us in the nature of a mystery, and we look upon it as a thing apart from the life on earth.

Yet it is not so; the spiritual life was a secret life before death had ever parted the mortal from the immortal. That which lapses at death is the life of the temporal. With the body, it is laid in the grave. Dust returns to dust, ashes to ashes. The body shall indeed live again; but the life of temporality is over for ever. It is blotted out; it is quenched. The grave shall open, the mortal shall put on immortality, the resurrection body shall crown the natural; but never again shall life be the point of contact with things temporal, nor shall all the relations which we know as those of probation be resumed.

But all that is real, and innate, and pure, and true, in the spiritual life, lives beyond the grave. It suffers no death; it is conscious of no cessation. It does indeed suffer a sense of incompleteness; incomplete because not yet made free from all the impurities of earth; incomplete because not yet united with the perfect life of the resurrection body; incomplete because not yet in possession of that Beatific Vision for which the soul longs. But it is an incompleteness in which the life is real,

though hidden. Death is not a sleep, nor a blank, nor a "great unknown." It is an advance in life.

And the spiritual life on earth comes into touch with the spiritual life beyond, through Christ our Lord. Communion with Him, through prayer and meditation, is communion with those who live in Him. Sacramental communion goes farther still, for it identifies us with the worship of those who also serve, though in the sanctified portals of the life beyond the grave.

All Saints' day thus speaks of blessed hope, and of the eternity, as of life, so also of love. Love is strengthened by the spiritualization of death. It triumphs over the grave. It knows no bar to its eternal fruition. Those we "have loved long since and lost awhile," do not cease to love, but their love is made stronger and purer, and more real, because it is given from that place where love is the dominating force.

May the blessing of Him who is Love, rest upon all those who, at All Saints' time, are seeking to realize the oneness of the life here with that of dear loved ones gone before.

THE DELIBERATIONS AT PHILADELPHIA.

PHILADELPHIA was indeed the centre of the American Church last week, and it is a pleasure to learn of the enthusiasm there manifested in the missionary cause. Nowhere could that enthusiasm be exceeded; for Philadelphia sets such an example to the Church in working and giving for the support of Missions, as can hardly be paralleled in this country. The subject has long since passed its debatable stage in that city, and the spirit of Brotherly Love is well shown by the generous and unconditional support of the Church's missionary work.

And it is hopeful to have such a large body as this year's Missionary Council, taking up the matter of Missions as its own paramount object. That the spiritual and the practical sides of the Church's work, rather than the legislative, could draw so large a number of busy men, is exceedingly reassuring. The lack of real power being vested in the Missionary Council must ever be a limitation of its usefulness; but there was at Philadelphia no repetition of the cowardly abdication of its own right to recommend legislation, such as was made two years ago. The proceedings assumed that dignified form which so large and representative a body ought always to present, and such of its members as are also members of the Board of Managers, courted the expression of opinion from the Missionary Council. The success of the Philadelphia-session has partly rehabilitated the Missionary Council in the public estimation.

We regret that the canon proposed by the committee of fifteen did not receive more general approbation; not because we esteem it beyond criticism, but because it is so vast an improvement on present conditions. It does not sufficiently answer the arguments so ably presented by the Bishop of Washington and others in favor of a change, to reply that the present system is working better than ever before. What is partially successful this year, is neither our present missionary machinery, nor our apportionment method of raising money; but *system*, versus *no system*, and active efforts on the part of many Churchmen. Never have we had such full and general discussions of missionary matters as during the past year; and it would be strange if good results were not thereby effected. Bishop Hall hit the nail on the head when he declared: "The great point is to reach those—not Dioceses, not parishes, but—*individuals* among those large numbers 'who profess and call themselves Christians,' who have not recognized their responsibility." Whether he was also right in maintaining that the apportionment method taken alone would ever effect that result, is another question. But certainly a method that has left us with a deficit of \$120,000 in a year can hardly be viewed as so nearly perfect as to make readjustment of our machinery a dangerous experiment, when the defects pointed out by Bishop Satterlee are so patent. But perhaps another year's discussion of machinery for doing our work may result in a still better plan of reorganization being devised, and the committee on Provinces has now the opportunity of a lifetime to present a workable plan.

That the House of Bishops made so admirable a choice for the Missionary Bishopric of Salina as that of Archdeacon Griswold, is a matter for warm congratulation. We have every reason to believe that he will prove a worthy addition to our missionary force, and hope that nothing may stand in the way of his acceptance.

That the House of Bishops could also see their way clear to the preliminary action looking toward the ratification of Bishop

Kozlowski's acceptance of our overtures, is also a matter which will bring grateful pleasure to all those Churchmen who are longing and praying for the ultimate reunion of Christendom. There are of course details as to the joint relations of the two parties to the action that require somewhat careful consideration, and which, under the rules of the House of Bishops, could not be completed at their special session. We trust that the committee which has the matter in charge will act in a statesmanlike and broad-minded manner. We can hardly credit the report in one of the secular papers that serious opposition to the affiliation was made in the House of Bishops, since the overtures to the Christian world were our own deliberate action, and we could not well, without stultifying the Church, refuse to accept this acceptance on the part of the Polish Bishop, in some friendly manner. What is at stake is the good faith, first of this Church, and then of the whole Anglican-episcopate in setting forth the Chicago-Lambeth declaration.

We welcome also the unanimous action of the joint committee on the Name of the Church, who have wisely determined to request of the several Dioceses and Missionary Districts an expression of opinion, by vote in their several Conventions, on the question of, first, whether or not they desire a change in the Name of this Church; and secondly, if so, what change they desire. The committee has, by acting unanimously in that matter, shown the good faith which they have brought to the task laid upon them by the last General Convention, and we shall quite agree with the committee that if the result of these various diocesan votes shall show that a change is unacceptable to a majority of the Church, such change will not then be timely or expedient. We shall still maintain that the name ought to be changed in order to present this Church in its proper light before the world; but we shall also agree that there must be a longer campaign of education before the Church becomes ready for the change to be made.

And here we cannot do better than to quote the admirable words of the *Southern Churchman* on the subject of the Catholic name, which we find in last week's issue. A correspondent had written our contemporary for information as to what was meant by "an expression of the Bishop of West Virginia, who had written: 'I commend the *Southern Churchman* because I believe that it stands now, as always, for the catholicity of the Church';" and what also was meant by the *Southern Churchman* itself when it had further observed: "The *Southern Churchman* stands for the Church—not any part of or party in that Church—in its catholicity and integrity." The *Southern Churchman* makes this explanation, in part:

"Further, 'catholic,' as used by Bishop Peterkin and the *Southern Churchman* in the article quoted, was used in its plainest and most obvious sense—that is, as referring to the Church and the faith in its entirety; neither added to nor detracted from—in a word, in the same sense in which the Church uses the word on every occasion of public worship, when she teaches her children to profess belief in "One Catholic and Apostolic Church;" catholic in identically the same sense in which it is apostolic, and catholic because it is apostolic.

"We imagine that the difficulty in the mind of our correspondent arises chiefly from the common misuse of this word in connection with the Church of Rome—as thorough a misuse almost as is possible because Rome, with her latter-day additions and accretions, is as far removed as can be from catholicity.

"We hardly see how it would be possible to adopt a 'more conservative word,' because there is none more conservative than this; and so far from the popular misapprehension forming a reason for the surrender of the word, it is the very strongest reason for its rescue. Protestantism has made few greater blunders than to allow Rome to appropriate this word to its own sectarian misuse; and the sooner Protestantism recognizes and corrects that blunder, the better it will be for Protestantism. As for the position of 'this Church,' it never has surrendered for one moment its claim upon this title, as all her formularies show, and any one who is less than 'catholic' is to that extent less apostolic than the Protestant Episcopal Church in the United States of America."

Certainly, it would be difficult to find more complete agreement between what are commonly reckoned as differing wings of the Church than the language, for instance, of the Milwaukee Memorial in presenting the name "American Catholic Church" for the discussion of the last General Convention, and the use of the same name by the admirable representative of the Church in Virginia, with whom happily we find ourselves so often and so largely in substantial agreement. Moreover, we trust that Churchmen have observed that in the recent discussion of Catholicity at the Church Congress, the representatives of the Evangelical and the Broad Church movements, as well as many speakers of diverse thought on other subjects, maintained the true

catholicity of this American Church. From the points of view maintained by Dr. McKim and by Dr. Leighton Parks at Albany, equally with those set forth by Mr. Edmunds, Mr. Faber, and Mr. Morehouse, it is difficult to see how either the Evangelical or the Broad school can logically object to applying the name "American Catholic" to this Church. Are we at last unanimous?

It begins to seem as though the time which we have so earnestly longed for, when the movement to restore to this Church her Catholic name would be taken up in good faith by the Evangelical section of the Church, as being logically required by their own point of view, might soon be realized. If Virginian Churchmen could see how altogether non-partisan the effort to secure this change would become by themselves demanding it, we feel certain the end would speedily be obtained.

Is it too much to ask that the Bishop of West Virginia and the *Southern Churchman* will take the lead in rescuing from the Roman monopoly, the name they have so admirably defended?

DR. HEBER NEWTON'S LETTER.

IT IS a pleasure to give place to the letter of the Rev. Dr. R. Heber Newton which will be found on another page, since it gives him the opportunity to correct any statement of our own that may inadvertently have done him any injustice, and to insure that absolutely fair treatment which THE LIVING CHURCH invariably tries to accord to all men and all movements. We do not quite observe, from a comparison of his letter with the editorial criticised, just where we have been either unjust or discourteous to him. If we have been the former, we trust his present letter may make his position clearer where we had misunderstood it; if the latter, we should certainly wish to make our apologies. To our own mind, after having first read Dr. Newton's letter and then looked up and read our own editorial, it would seem as though we had far more ground for criticism of personalities, than he has. But editors are accustomed to being taunted with "infallibility" when they humbly submit their judgment on legitimate subjects of discussion, and an intimation that their words possess "a scarcely concealed air of patronage," is perhaps not now ventured for the first time; while the reminder of the "judgment of one of our ripest and wisest clergymen" who has "too little faith to stand the reading of religious papers," may perhaps serve as a preventive of that overweening personal pride which is commonly assumed to be an editor's besetting sin; and the happy little world in which that representative of what is "ripest and wisest" in clerical life, must, in his sublime breadth, live and move and have his being, looms up before one as the paradise from which only the unhappy editor is forever excluded, to his lasting pain and loss. Great is breadth! And if, in our narrowness, we have offended our reverend father in God, whom, in the editorial criticised, we described as possessing "pleasing manners," "real ability," "sweet gentleness," and as "lovely and reverend in his manners," we humbly crave forgiveness.

Quite unintentionally, no doubt, we are placed under a serious disadvantage in thus publishing Dr. Newton's letter. The inference which would be gathered by the reader would undoubtedly be that the Rev. Dr. Newton had been the subject of a personal attack by THE LIVING CHURCH. Immediately on reading his letter, we took up the file of the paper, and turned backward until we found the editorial criticised, which was printed in our issue of May 3d. Now our overweening pride has not yet reached that height when we vainly believe that our feeble words of an editorial can be readily recalled, even by the "constant reader," six months after they had been printed; nor are files of back issues readily procurable, even if readers would turn to them. Our best friends would therefore naturally assume that such a personal attack had really been made, even though they might not recall the particulars of it.

Having refreshed our own memory by again perusing the editorial entitled "The Passing of the Broad," in our issue of May 3d, we feel it necessary to say that it was in no sense a discussion of personalities, but was what, in our narrowness, we believed to be a "broad" attempt to review the "passing" of a school of thought which we maintained had wholly changed in its aspect and prevailing characteristic since its foundation by men of the type of Kingsley, Maurice, and Stanley. In a purely incidental manner, and in a single paragraph of a somewhat lengthy editorial review, we cited the instance of Dr. Heber Newton, describing him personally in terms which we have already quoted, but criticising his intellectual position, which

had made him "a marked man among men." It is this single paragraph which Dr. Newton now criticises, and without a recognition of the wholly incidental relation which it bears to the subject under discussion.

But we have no reason for desiring to disavow that paragraph. We simply maintain that it is unjust to assume that the editorial took the form of a personal attack, and particularly to make that charge after so long a lapse of time as to make it impossible for the ordinary reader to recall what we had written. We gladly accept Dr. Newton's explanation of illness as the cause of this delay; but the cause does not lessen the disadvantage thus forced upon us.

If it be true that Dr. Newton "never in his heart cared for 'destructive' work," has left it "behind," and has latterly been engaged in "the loved work of constructive teaching," we must remind him that he alone is to blame for the fact not being generally recognized. When he was "destructive," he published books to help his purpose along. The world read the books, and assumed that they adequately represented the writer. They did not know that he had afterward been "only too glad to leave it behind him for the most part." If he has written or published other books which have given the world the benefit of his later "loved work of constructive teaching," they have failed to come to our notice.

It can hardly be denied that in his "destructive" days, Dr. Newton took every precaution to be adequately understood. He was well advertised, and his books were carefully written. If he has changed his position, he owed it to himself to give that which was "constructive" to the world; failing that, he cannot feel that any others than himself are to blame for the common assumption that he represents that which in fact has been "destructive" in religion. Life is short, and one of the penalties of early errors is that they vitiate alike the will and the power to become free from them, and also make it difficult to convince men that one has really changed.

And when Dr. Newton declares that Broad Churchmanship "builds up no party," and "constructs no machine," we simply enter a general denial, and point to the Diocese of Massachusetts, where the "Broadists" acted both as a "party" and as a "machine" in defeating an honored presbyter of the Diocese for re-election on the Standing Committee a couple of years ago, solely on partisan grounds; and to several recent letters in Church papers from extreme "Broad Churchmen" refusing financial assistance to certain whole Dioceses solely on partisan grounds. These incidents alone, amply disprove his belief.

We cannot refrain from saying, as well, that one who really desires to be "broad" in mind, owes it to himself to follow regularly the point of view maintained by one's opponents. To shut out everything in Church literature, and particularly in the current thought presented in the Church press, as the extreme wing of men calling themselves "Broad" commonly do, is not to make one's breadth really conspicuous among men. Real breadth requires a constant effort, first to know, and then to understand, the point of view of other men. We cannot feel that that trait has been conspicuous in the latter history of the extreme wing of men calling themselves "Broad Churchmen." Incidentally, we may observe that men really "broad," like those really honest, or brave, or pure, seldom call attention to their virtues. Calling oneself a Broad Churchman does not make a man broad. It does not even create a presumption in favor of personal breadth of mind.

Personalities are odious to us, and are always avoided where possible. But Dr. Newton has, by his published works, associated himself with a movement which we have felt it necessary to criticise, and we do not at all feel that we have exceeded the proper bounds of courtesy in the very brief allusion to him made six months ago, in an editorial criticism of a movement of which he has been an avowed advocate. Our criticism, however, was directed against the movement, and not against the man, whose personal characteristics we then commended, and have pleasure in doing so again.

MRS. FISKE'S presentation of the play "Mary of Magdala," which was commended to the public at the recent Church Congress, is one which, having witnessed, we have pleasure in warmly commending. She draws a fictitious romance between Mary and Judas, prior to the conversion of the former, but otherwise there is no tampering with the scriptural story in so far as scriptural characters are used. Neither our Lord nor any of the apostles (except Judas) are introduced upon the stage, yet the words and the work of the Master are the constant

theme of the dialogues. It is wholly impossible that the effect of the play should be otherwise than to instil reverence and to impress the awfulness of the Crucifixion. Indeed the high plane upon which the work moves must raise the question whether it is beyond the power of the ordinary play-goer to appreciate. Yet in the last act, there is a dramatic climax in which, amid the terrors and darkness of an awful storm, on the night following the Crucifixion, the horror of Judas is depicted, and which is followed by an apotheosis of the Magdalene.

And the need of discovering some method of bringing the Bible narrative to our heathen public is most pressing. After the close of Mrs. Fiske's engagement, the Milwaukee *Sentinel* collected the following comments, from apparently intelligent people in the audience, in regard to such characters and parts of the play as were taken from the Bible:

"One of them sat through two acts admiring the work of 'Aaron,' until he learned from the programme that one Haran, of Sidon, was the man impersonated on the stage. Another observed, through the play, that the Mary of whom he had vague impressions gained from paintings of the Magdalen by Titian and Corregio, was not the Virgin Mary, mother of Christ. Likewise it seems incredible that one well-informed man asked his companion if Simon was mentioned in the Bible. Judas was better known to many, who candidly admitted, however, that they did not know before where the character of Judas Iscariot originated. At the risk of sacrilege other more humorous instances of misinformation or ignorance might be cited. Those mentioned are authentic."

The play is one which we warmly commend to the Christian public. It is just such a powerful presentation of a scriptural story as was formerly made by the Church in the miracle plays, but devoid of the features which would probably make the revival of those plays undesirable, and with all the added power which modern dramatic art lends to the production. Our own fears as to this work are wholly allayed; though we admit that we should not like to have it made the precedent for placing other scriptural plays upon the stage.

RITUALISM seems to be making tremendous strides in California. The latest phase, as we gather from a paper published in that State, is that at a wedding at a church in San Francisco, recently held, "somebody's pet dog, fashionably attired, attended the bride and groom up the aisle and to the altar." It would be interesting to learn whether this was in strict accordance with the Ornaments Rubric, or whether there was thereby implied some *dogmatism* foreign to the standards of the Protestant Episcopal Church. It is to be hoped that the place of the dog before the altar was so arranged as not to have his moral sense scandalized by the behavior of other members of the congregation.

THAT the Protestant Episcopal Church will be recognized by the world at large as a Catholic Communion so soon as her own members insist upon such recognition, is hardly susceptible of doubt. In a late edition of the city directory of Springfield, Ill., as stated in the *Diocese of Springfield*, the "Catholic churches" are subdivided into: "Catholic (American)," wherein are given the names of our Pro-Cathedral and other city parishes and missions, and next "Catholic (Roman)," after which follows the list of churches and congregations in communion with the See of Rome.

It has been very distasteful to many of us to discover that in the official reports of the United States census, this Church is reckoned as "Protestant" and not as "Catholic." There are many who maintain that there is no necessary antagonism between the two terms. Even these, however, cannot fail to see that the world at large views them as mutually excluding the other.

Yet we can hardly blame the Census Bureau for an error in fact which is due to our own carelessness of expression.

A PARAGRAPH in the *Presbyterian Standard* states that "The Deaconess is going to be the next Scriptural office recognized by the Presbyterian Church." This leads one to hope that, since our Presbyterian friends already recognize that they are not in full possession of the "Scriptural offices," they may some day see the necessity of also adding the office of the Apostolate to their ministry.

TWO photographs recently copied in our columns, depicting the groups respectively of Bishops and of deputies to the Canadian General Synod, are now represented to us as having been taken expressly for the *Canadian Churchman* and as being, therefore, their property. This was entirely unknown to us at the time, the original photographs having been innocently purchased by our Montreal correspondent with no knowledge that it would be displeasing to the owners to have them reproduced in THE LIVING CHURCH, and the same fact was of course unknown to us. We now learn that such is the case, and regret exceedingly that we should inadvertently have used photographs contrary to the wish of the parties who caused them to be taken.

ANSWERS TO CORRESPONDENTS.

B.—It certainly does not comply with the rubric, to read the *Venite* in its usual place on the 19th day of the month, and omit it subsequently from the Psalter. There is no reason why the rubric should not be literally observed.

CONSTANT READER.—Nothing makes a better Christmas present for a priest than a volume of theology. Newbolt's *Speculum Sacerdotum*, or his *Priestly Blemishes*, Bishop McLaren's *The Holy Priest*, Knox's *Pastors and Teachers*, would any of them be acceptable. The Young Churchman Co., Milwaukee, will send a catalogue on application.

ENQUIRER.—There are various instances in this country of altars dedicated to individuals, but the custom is an unhappy one and cannot be commended. The altar should be dedicated solely to the worship of God.

The Parish Question Box.

Answered by the Rev. CHARLES FISKE.

[The questions to be answered each week in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

I.

"Why do you have the Communion so often? Does it not detract from the solemn character of the service to celebrate it with such frequency?"

Before we answer this question, let us ask another. Is there anything more solemn than prayer? In it the soul speaks with God. There could be nothing that ought more to fill us with awe.

Yet we cannot pray too often. No one would dream of praying only at long intervals from fear lest this solemn act of supplication should lose its reality because of the frequency of its repetition. Now the Holy Eucharist, like prayer, is a means of grace; it is more awful than ordinary prayer, but it is an even greater help, because every celebration does in action what a prayer does by word only: it pleads with God and by "showing forth His death till He come," pleads in the name of Christ. Therefore the oftener we can assist at this service the better.

It is a fact, of course, that one should not come to the Eucharist without due care and reverence, nor should one make sacramental communion too often, lest we receive without that preparation which makes us worthy to approach the altar. But we can be present, even though we do not receive; and provided we come after due preparation by examination and repentance, we should be aiming always at more frequent reception.

With the growth of grace that comes with regular communions, this preparation will gradually become easier, and each reception will help us to make ready for the next. So one accustomed to making a monthly communion would soon learn to make a weekly one, and the weekly communicant would soon receive even oftener.

CHRISTIANITY excludes malignity, subdues selfishness, regulates the affections. It would unite men in one great brotherhood.—*The Standard*.

A MAN OR WOMAN without benevolence is not a perfect being; he or she is only a deformed personality of true manhood and womanhood.—*Lamb*.

PEOPLE TALK OF "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—*Drummond*.

LONDON LETTER.

LONDON, Oct. 14, 1902.

THE Forty-second Church Congress (Oct. 7-10) was held, in the absence of the Bishop of Peterborough, under the presidency of the Bishop (Suffragan) of Leicester, at Northampton, an ancient and richly historic as well as, nowadays, important manufacturing town. On the preceding Saturday the Ecclesiastical Art Exhibition, organized in connection with the Congress by Mr. John Hart of London, for the 24th consecutive year, was declared open by the Bishop of Leicester, who concluded his remarks by saying he had recently received a letter from "our cousins across the Atlantic," intimating that they were founding a league of Church Art, in order that ecclesiastical art in the United States might "follow the old religious art in England." Amongst other interesting objects in the Loan Collection (drawn largely from Northamptonshire) were a pair of wooden candlesticks associated with Wycliffe's name, from Lutterworth; a processional cross, copper-gilt, late fourteenth century, from Eversham; and from Welford church, Rugby, a paten, about the year 1330, said to be the oldest piece of Church plate in the country. The Exhibition also included various other departments, representative of some of the leading publishing houses, ecclesiastical furnishing firms, schools of embroidery, the great Church societies, and minor institutions and so forth. The Clergy and Artists' Association for the Improvement of Art in Churches, instead of holding an exhibition concurrently with this year's Congress, have arranged for an exhibition this autumn in New York and other principal cities of the United States, and also Canada, in connection with the Architectural League of New York.

The usual meeting of the members and friends of the E. C. U. attending the Church Congress, took place on the evening before the opening of the Congress, the chair (in the absence of Lord Halifax) being taken by Mr. Athelstan Riley. The subjects discussed were Church Reform and the Education Bill.

On the following day, after the civic reception at the Town Hall, there were special services at three of the churches in the town, and sermons by the Bishops of Rochester (at the official service), Durham, and Derry. The Bishop of Leicester, in his presidential address at the Corn Exchange (where the principal meetings of the Congress were held), said that in an age like ours the strong divergence of opinion in matters of religion makes even the choice of subjects and speakers at a Church Congress "most difficult." And yet with regard to both, "may not even the most assured minds learn something from the wise old, ideal politician, who never took the newspaper with which he most agreed, but that only from which he most widely differed?" At the close of the Bishop's address the assembly joined in saying the Apostles' Creed; after which a letter of welcome was read from the Bishop of Peterborough, whose medical advisers did not allow him to preside at the Congress.

Then came the first subject for discussion—"Home Reunion: (1) the Basis to be Adopted, and (2) Practical Steps towards Reunion," with papers by the Bishop of Ripon, Canon Hensley Henson, and the Rev. Professor Collins, followed by speeches from, amongst others, Earl Nelson, the Dean of Perth (Australia), the Bishop of Victoria and Salisbury.

THE BISHOP OF RIPON:—"Men of all schools recognize that our divisions are hindering the progress of Christianity. The idea of Reunion by surrender to any one particular organization must be put aside. It is admirably simple, but it reminds me of Mr. Squeers' method of disposing of the boys' pocket money. There is the way of confederation. But what is a doubtful experiment in politics is more doubtful in religion. There is the method of reorganization. But the difficulty here lies in laying down the conditions of the new organization. There are grounds of hope in the fact that the idea of Reunion is in the air. But we must measure the time—the tendencies which may work against Reunion. The idea of denominationalism has in some respects gained strength. There is a more excellent way than the pathway of surrender or of formal concession, that of the road of multifarious Christian duty. Perhaps the organizations which we have built up with care and tears, gifts and prayers, must perfect their work by self-surrender. Who would not give up what is dear to him as gold and silver that the sweet bells of God might summon, all the world over, His scattered children back to Him?"

CANON HENSLEY HENSON:—"We should all agree that we do not look to an ecclesiastical unity as that which the great Anglicans of the Elizabethan age aimed at, nor such as the modern Roman Catholic labors for. The phrase [Home Reunion] certainly implies an escape from a situation which is becoming intolerable. English

Christianity is burdened by a denominationism which had its origin in the past and has survived its justification. When we consider what practical steps we can take, there seem to be two broad conditions which must govern our procedure. 1. The non-Episcopal Churches must be frankly recognized as Churches. Unless you will concede the character of Churches to those with whom you propose to negotiate, you have no rational basis for negotiation. The truth of all this was clearly seen by that notable company of Bishops who formed the Home Reunion Committee of the Lambeth Conference in 1888. The Lambeth Fathers ignored [their] wise utterance and took the course against which they had been warned. If we are determined to insist on Episcopal ordination as the perpetual and universal condition of a valid Christian ministry, I do not think we should waste our time in discussing Home Reunion. 2. Negotiation must not outrun the general sentiment of the Churches. I am sure that most pious Anglicans would rejoice if the next Lambeth Conference would so amend its quadrilateral basis of reunion as to concede the possible validity of non-Episcopal ministries, and thus make possible those conferences to which it has so long exhorted us in vain."

THE REV. W. E. COLLINS, Professor of Ecclesiastical History in King's College, London:—"In the first place we must remember that truth is even more essential than peace. If we and others were willing to give up everything that was objected against by anybody, we might have reunion in a few weeks. But it may be doubted whether it would last longer than a few months; and even if it did last longer, we may doubt whether any unity would be worth having which was based on a mere residuum of truth. Secondly, as a matter of practical wisdom it would be futile to remove difficulties on one side by giving up things non-essential if we were thereby only causing fresh difficulties on the other. We have to bear in mind that amongst those who have separated themselves from the English Church there are Roman Catholics as well as Protestants, and that beyond the sea there are the great historic Communions of the East and West. We may not advance Home Reunion to the detriment of the Reunion of the whole Church. Our aim is not merely the Reunion of English-speaking Christians, but the Reunion of the Catholic Church. If, then, our basis is to be one which satisfies these two *criteria*, it follows that there can be no tampering with the historical ministry of the Church. We cannot treat the Apostolic ministry as a thing indifferent; to do so would be a grievous blow to all hopes of a restored fellowship with our brethren of the Greek and Roman Communions. It may be doubted whether it would even, in the long run, bring us nearer to the nonconformists; for signs are not wanting amongst them of a yearning after this very historic ministry. But more than this: it would involve a very grievous breach with our own past, and a betrayal of the heritage committed to us. For if there be such a thing as the grace of the Christian ministry at all, and no student of the New Testament can doubt that there is, it must surely be a matter of the utmost importance whether a man possesses that ministry or not. It cannot be doubted that that which is transmitted by what we have been taught to call the Apostolic Succession is the historic ministry of the Church. No doubt it is true that the Apostolic Succession has often been stated in a crude and unsatisfactory fashion; but we may assert without doubt that the Apostolic Succession is not a theory, but a fact. This ministry, therefore, together with the ancient Creeds of Christendom, must needs be the basis of any effort after Reunion. Let me say very shortly (1) The invitation of Nonconformists to communicate at our altars, or the frequenting of one another's worship, or the interchange of pulpits, would in my opinion do far more harm than good. (2) On the other hand, it is highly to be desired that we should have more opportunities for listening to one another; might it not be possible to arrange for sermons and lectures apart from services on some neutral ground? (3) It is even more important that frequent conferences should be arranged between Churchmen and members of the various bodies of Nonconformists. (4) What we really need is prayer."

In the evening general discussion, the Bishop of Salisbury, in correcting the statement of a speaker that his Lordship's recent book showed that episcopal government only began in the middle of the third century, said he believed that there was episcopal government in Alexandria "in very early times."

In the evening, at the Corn Exchange, the subject, "The Duty of the Church in South Africa," was discussed by the Dean of Salisbury (Bishop Webb), Bishop Montgomery (S. P. C. K. Secretary), and the Rev. J. S. Morris, vicar of Endon; whilst at the sectional meeting the speakers on "The Temperance Problem," included the Dean of Hereford and the Archdeacon of Exeter.

On Wednesday the subjects were, "Public Worship in the Church of England"—speakers: the Dean of Norwich, Canon Glazebrook, the Rev. Father Waggett, S.S.J.E., Mr. Athelstan Riley; "The Miracles and Supernatural Character of the Gospels"—Dr. Wall, the Rev. Professors Sanday and Swete, the Rev. Drs. Watson and Rashdall; "Christianity and Social Questions"—The Dean of Ely, Mr. C. S. Loch, the Rev. A. J. Carlyle, Miss Tuckwell; "The Maintenance of Religion in the Home"—the

Bishop of Burnley, Lady Knightley, Prebendary Villiers, Colonel Williams, M.P.

The *Church Times* states that Father Page, Superior of the Community at Cowley, is leaving for India at the end of the month on a visit to the Fathers' Mission at Poona, and at the beginning of the new year he proposes to go to South Africa, to spend Easter at St. Philip's Mission, Cape Town. Fathers Waggett, Grimes, and Pearse are now in residence at the London house of the Society, 18 Dartmouth St., Westminster.

The Bishop of London has given the prebendal stall in St. Paul's Cathedral, held by the late Rev. Mr. Hall, vicar of Friar Barnet, to Bishop Montgomery, Secretary of the S. P. G. The same stall was held by his predecessor in the secretaryship, Prebendary Tucker, for 20 years.

The Bishop of Liverpool is likely to fall now in the estimation of a good many Protestants. The Bishop recently granted an interview to some aggrieved Protestant who complained of "ritualistic practices" in the churches of his Diocese, and afterwards wrote to his Lordship attributing to him the damaging admission that illegal practices were going on, but that he did not like to assert his authority. The Bishop, in his reply, denies most emphatically ever having made such statements, and goes on to say: "You are perfectly within your rights in criticising the policy which I have marked out for myself—namely, that, where the Lambeth Opinions are observed, there I shall support the clergy; where they are ignored, there I shall treat them as non-conformists; but I must decline to submit to your dictation. . . . Of the Protestant name and cause I trust I shall never be ashamed, but I often am ashamed of the unwise and un-Christian conduct of some who call themselves Protestants." For this letter the *Daily News* takes Dr. Chavasse sharply to task, and concludes that the Diocese of Liverpool is no longer the "centre of militant Protestantism."

The Rev. George Rawlinson, Canon of Canterbury, just deceased at the age of 89, was an Oxford man during the whole Tractarian period of the Catholic Movement, and appears to have remained in sympathy with it until the last. His name, however, is chiefly associated with his series of volumes on the Seven Great Monarchies of the Eastern World, and also with his scholarly edition of Herodotus. R. I. P.

Since posting last week's letter, John Kensit, Sr., who was brutally assaulted on the 25th ult., at Birkenhead, and thence removed to the Royal Infirmary, Liverpool, has gone to the house appointed for all living, the immediate cause of his death being double pneumonia. May God have mercy upon his poor soul! He was born in London about 50 years ago, and is said to have been at one time a choir boy at the Church of St. Lawrence, Jersey. He was afterwards a draper's assistant, but at the age of 26, set up in a London suburb as a stationer, and finally in Paternoster Row as a printer and seller of ultra-Protestant publications. "Side by side with his perfectly legitimate traffic, the business (says the *Times*' obituary writer) indulged in publications which it was not easy to defend, even in the case of the most zealous of Protestants. . . . The business, in fact, laid itself open to accusations in public prints, and the publisher took less trouble than might have been expected from so pugnacious a person to give these charges a legal and definite quietus." His chief accuser and adversary in the newspaper press was Mr. Labouchere, who for many years past has handled him unsparingly in his journal *Truth* for being "a blatant humbug"—with one eye "ever fixed upon the shop and the till." A few years ago the accused party himself openly declared: "This business has been a growing one in the last ten years [since the Protestant crusade began], very largely owing to my public action as a speaker and lecturer." The deceased Protestant agitator first achieved public notoriety, I believe, at the Wakefield Church Congress, and has been the most prominent and noisy objector on the confirmation of nearly all the Bishops-elect since 1896. His most scandalous act of brawling was, no doubt, that on the very impressive old English Office of Creeping to the Cross at St. Cuthbert's, South Kensington, on Good Friday morning, 1898. Whatever may have been the elder Kensit's secret springs of action (which, of course, Almighty God alone knows), there can be hardly any doubt but that he was one of the most violent and cantankerous Protestant heretics England has produced since the rise of Lollardism. His son (who now proposes to "carry on the work") has been released from gaol by order of the Home Secretary as "an act of grace."

The Dean-designate of Westminster is the Rev. Dr. Ar-

mitage Robinson, a member of the Chapter, and his successor in the canonry is the Rev. Professor Beeching of Kings College, London, and chaplain of Lincoln's Inn. J. G. HALL.

EUROPEAN LETTER.

PARIS, Oct. 15, 1902.

FRANCE.

THE thunder-cloud has not yet broken, but there is no lack of threatening of the coming storm. The feeling with regard to the closing of the religious schools is as acute as ever, and the Catholics are making their dispositions to resist to the uttermost. All eyes have been turned to Brittany, where the most decided stand has been made; and its action is held up to the rest of France for imitation. Other movements of the Government in the same direction, in the repression of all religious expression, do not help to pour oil upon the troubled waters. As for instance, 22 Bishops, whose seminaries are directed by Lazaristes, have received a letter from M. Combes pointing out that the priests of St. Sulpice alone are authorized to take part in the "forming of the clergy." It declares that "the Government will no longer allow the participation of the congregation of Lazaristes in the instruction given in their seminaries." The Bishops are requested to communicate with the President of the Council, and inform him what steps they propose to take in consequence.

The *Croix* goes on to say: "We cannot give either entire confirmation or denial to this report, but should it prove true it will have the effect of initiating a ruthless persecution against the secular clergy, and will be a grave attack upon the official agreement (Concordat) made with the large Seminaries."

For another instance: Until some time ago (I think it is two years ago) at the reopening of the Law Courts, a Mass for the lawyers was always celebrated at the Sainte-Chapelle, bearing the name of the "*Messe Rouge*." It was the only office in the year, I believe, that took place at the beautiful shrine of St. Louis, which now—a monument of the city—is *défroqué*, as far as the religious intention of its pious builder was concerned; and is become a simple architectural curiosity of Paris. Amongst other offices of a like description was the "*Messe du Borda*." Though the Courts of Law were deprived, the Navy had still its Mass of the Holy Spirit, celebrated every year at the re-meeting of the Naval School of the Borda. M. de Lanessan has forbidden any "*manifestation de deuil*" (expression of sorrow) on Good Friday in the Fleets of France, and suppressed the Mass at the opening of the Naval School.*

These matters are little aggravations, which can hardly tend to increase amiability of temper between the opposing factions.

In connection with the whole question of civil and religious liberty, a Congress of Lawyers will be held at Rennes on the 27th, 28th, and 29th of this month, under the presidency of Cardinal Labouré, Archbishop, and Mgr. Cabrières, Bishop of Montpellier, and M. de Lamarzelle, Senator. "The Situation of the Church in the State" will be the text of the gathering—just as the Blessed Sacrament was at that at Namur. The programme will contain:

1. Historical review of Church of France before the Revolution. Legislation during that period. National Church.
2. Concordat: Its application in 1801 and 1804 with examination into the actual situation, and liberty of worship.
3. Separation of Church and State: Under what conditions possible.
4. Situation of the Catholic Church with regard to foreign countries—Belgium, Germany, England, Switzerland, United States.

Something interesting ought to come out of this consultation of men faithful to their Church, and experts in their profession as interpreters of the laws of the land.

The transition from lawyers to doctors is easy. On two days in the year, French medical men make a special observance in connecting religion with their profession. These two days are the Feasts of SS. Cosma and Damianus, and that of St. Luke. St. Luke has always been acknowledged as the patron Saint of Medicine in France, England, Belgium, and the Low Countries. The quaint little church at Luzarches (thirteenth century) is a centre of pilgrimage in connection with the two

* The vessels of Roman Catholic countries in port on Good Friday usually "dismantled yards," i.e., instead of having them braced taut, they let them hang disheveled at any angle to the masts as a token of sorrow.

former saints. The building is dedicated to their honor. Cosma and Damianus, doctors themselves, natives of Arabia, and brothers, were renowned in the time of Diocletian for their ability in the art of healing, and for their fidelity to Christianity. Being required to burn incense to pagan idols, they steadily refused and were barbarously put to death. To this little church, yearly, many of the devout members of the medical profession repair on Sept. 27th, when a special service is held, and afterwards medical relief administered gratuitously to all applicants.

Little by little, as a semi-civilized yet Christian country, Abyssinia is coming more and more into evidence, and the question of its worship and influence on faith in those parts of Africa is becoming a question which agitates some minds. With its usual ardor, the Vatican has not been behindhand in sending able and devoted missionaries into the country to press the cause of Christianity generally, and the interests of the Western Church in particular. That these emissaries work with a devotion which is the special attribute and glory of the Latin branch, that they are persevering and self-sacrificing, none can doubt. But it has to be remembered that with all its (to us) strange ingredients, super-added to general Catholic (not Roman Catholic) holdings, the Church of Ethiopia is a daughter of the Eastern section, the immediate result of Coptic action towards a heathen country. This was in the time of St. Athanasius. Its story is short: May I tell it?

A philosopher of Tyre, Morphi, embarked on a voyage of investigation down the Red Sea. He took with him two children—relations of his own—to teach on the journey. On his return the vessel touched at a port of Ethiopia for water.

The savage inhabitants attacked them and massacred all the crew. The two boys, Frumentius and Edesius, were sitting under a tree by the seashore, learning their lessons. The savages spared them, and took them to the king. They became the instructors of the king's son, and were honored and well treated. When the prince came of age, the two Christians returned. But Frumentius determined to bring the news of the opening for Christianity to the centre of Christian civilization, and unfolded this news to St. Athanasius.

Layman and stranger as he was, the Bishop of Alexandria consecrated him to the episcopate. He returned, and under his new name of Salama, became the founder of the Church of Abyssinia. (*Stanley.*)

Thus Christianity in Ethiopia, both from the position of the country and the source of its conversion, is Eastern. It is under the patriarchate of Constantinople (since the Alexandrian patriarchate does not hold the same position as formerly), and therefore subservience to the Holy Pontiff of Rome would be a forsaking of old paths, not to say an acceptance of Western error.

There will be some struggle in the business, and I heard it reported in Russia that the Abyssinians had sent a mission to St. Petersburg to set the matter before the authorities in that country. How far that report may be true, and how far political considerations enter into the question, I cannot say. But I cannot believe that the Westernizing of Ethiopia through Roman Catholicism would be looked upon favorably by the Church Orthodox as a whole, any more than Uniat action with regard to Greeks and Armenians meets with its approval.

THE CHURCH OF ENGLAND AND THE EASTERN PATRIARCHATES.

While on the subject of the East, may I draw attention to the efforts that have been made, and are being made, in England, towards a closer understanding with our Greek brethren?

The Eastern Church Association has lately sent out a pamphlet reprinting a lecture by the Bishop of Salisbury on this subject, headed as above. Much therein is known to most of those who have at all studied the subject. I may touch on one or two salient points.

Beginning with the interest created by such men as Pocock, Robert Frampton, R. Huntington, and Henry Maundrell [the three first, chaplains at Aleppo, afterwards Church dignitaries in England, the last a well-known traveler], the desire for nearer intercourse with the Greek Orthodox has not entirely ceased. At one time there was a proposal for a Greek College at Oxford. There was again a note of the Royal Commissioners in the Prayer Book, at the beginning of William III.'s reign on the Filioque clause in the Creed to this effect: "It is humbly submitted to the Convocation whether a Note ought not here to be added with relation to the Greek Church, in order to our maintaining Catholic Communion." Expectations were also no doubt raised by the sojourn of Peter the Great of Russia in England from February to May, 1698.

The Bishop summarizes the result of his experiences in the form of certain results to be aimed at.

The first is regular intercourse between the representative clergy of England and of the Patriarchates, in the way of letters of information as to changes in the occupancy of our chief sees, and visits, properly arranged beforehand, made in person.

Secondly, we need to establish a system of mutual charity in regard to Church offices to the sick, the dying, and the dead, where clergy of their own communion are out of reach.

Thirdly, we need to make clear that aggressive action in regard to members of either communion is discountenanced, and as far as possible disallowed, by Church authorities on both sides. This we may call the principle of "Ecclesiastical comity."

Should it be possible in any way to carry out these propositions, a considerable drawing near on each side would inevitably be the result. For it we have to work and pray.

GEORGE WASHINGTON.

NEW YORK LETTER.

REFERRING again to the opening of St. Ignatius' Church, in order to chronicle the names of those who took part in the historic and impressive service, it should be said that Bishop Grafton of Fond du Lac was the celebrant, and he was assisted by the rector, the Rev. Arthur Ritchie, and the Rev. C. P. A. Burnett. The sermon was preached by the Rev. Dr. George M. Christian of St. Mary the Virgin. In his sermon Dr. Christian said:

"We are here to-day to emphasize the fact that this Church is a part of the Catholic Church and not a part of the Protestant sect, never intended to be and never to be. The priests of the Church for the past fifty years have been cleaning out the wells. Do not let the wells fill up again with rubbish and prejudice. This is the Church of the worshippers in the Catacombs and through the Middle Ages to to-day. It is the Church authorized by Christ, through St. Peter. It is one of the wells of truth again open. Another is the right of the priest to grant, through the confessional, absolution according to the warrant of the Gospels. There is no man who has not longed for this right and no woman who has not equally longed for the forgiveness of sins through absolution. It is the penitential well that has been opened and cleared of prejudice."

The Brotherhood in Westchester County tried for the first time an all-day meeting. It was held in Yonkers last Sunday, and was attended by about 150 men. It began with a corporate celebration in St. John's, the mother parish, at eight, the Rev. Andrew F. Underhill, celebrant. At eleven the Rev. Dr. W. Dudley Powers of the American Church Missionary Society, gave the address following morning prayer, his topic being "The Christian's Ambition." The Brotherhood men were well represented. In the afternoon was the largest attendance. The meeting was a conference, and held at St. Paul's, and there was a general discussion on the topic introduced by the Rev. J. E. Freeman into the last diocesan convention, and there adopted unanimously, in spite of the fact that it appeared to many to be a different stand from that taken by Bishop Potter in his address. It pledged a vigorous crusade against intemperance, through pulpits and parochial agencies. The conference gave suggestions how Brotherhood men might help to put the resolution into effect. The decision seemed to be that, as Brotherhood men, the best method is through personal influence. Supper was served in St. Andrew's parish house, and the evening session took place in that church, the topic being, "What Does the Church Expect of Men?" The speakers were Messrs. John W. Wood and Hubert Carleton. During the day, reports were made of the Boston Convention by Mr. Carleton, and by Messrs. Hallett and Perrin of the Westchester Assembly. The plan of such all-day meeting proved successful.

Grace Church was re-opened for service Sunday before last, having been closed since the end of last July. The work is far from completion, screens being stretched across the chancel end. The new color scheme of the interior, white and drab, makes the church far lighter than heretofore. The woodwork and upholstery have been renovated throughout. Two high pressure steam boilers have been placed on the Fourth Avenue side, and a complete electric light system is being installed. Changes to date, already described in this correspondence, are the deepening of the chancel and the putting in of some new windows. The new buildings on Fourth Avenue will not be ready for use before spring.

Last Monday night the Newark Brotherhood men met in Trinity Chapel, Newark, and heard reports from the Boston Convention. There was a large attendance. The Brooklyn

men met in Christ Church, Bedford Avenue, on Thursday evening of last week. The devotional service was said by the chaplain of the Assembly, the Rev. Dr. J. H. Darlington, and President Braddon gave the annual report of the Executive Committee. This report showed that only about seventeen Senior chapters, with a combined membership of 200, are doing active work in the Assembly. The Junior chapters number 9, with one probationary chapter. The work at Holy Cross mission, which the Assembly has in charge, is prosperous, but additional Lay Readers are wanted. The new executive committee is as follows: William Braddon, St. Joseph's, Queens; H. B. Delapierre, St. Luke's; William Harison, Redeemer, Astoria; Frank F. Wood, St. Thomas'; L. V. Sanford, Christ Church, Bedford Avenue; William B. Dall, Grace-on-the-Heights; William Macbeth, Incarnation; D. W. Ketcham, St. Gabriel's, Hollis; H. St. John Harvey, St. Ann's; Sidney Bancroft, St. James'; H. E. Blanchford, Resurrection, Richmond Hill; N. R. Mersereau, St. Luke's. At a subsequent meeting the committee organized by the election of the following officers: President, William Braddon; Vice-President, D. R. Ketcham; Treasurer, William Harison; Secretary, H. St. John Harvey; Chaplain, Rev. Dr. Darlington. After supper in the Sunday School room, a joint post-Convention meeting of the Senior and Junior Assemblies took place in the church, when 16 delegates to the recent Brotherhood Convention at Boston made reports, which were listened to with close attention.

The slight friction over the permanent location of Transfiguration Church, Ridgewood Avenue, a Brooklyn suburb, has been settled, and the mission has purchased two lots, paying \$100 to hold the contract. The Rev. Dr. Stuart Crockett is priest-in-charge, and he has been there about one year, during which time excellent progress has been made. It was sought some time ago to purchase a site near Trinity Church, but held to be sufficiently far away not to interfere. The Standing Committee thought there might be injury to both, and gave the limits within which Transfiguration might go. These limits have been observed, and about \$1,000 is in hand toward a new chapel. Furthermore, a small equity will be realized from the sale of present property in Fulton Street, where stores and tenements prevent its wise use for Church purposes.

MEETING OF THE HOUSE OF BISHOPS.

AT PHILADELPHIA, OCTOBER 23d and 24th, 1902.

PURSUANT to call of the Presiding Bishop, the members of the House assembled in the parish house of Holy Trinity Church, Philadelphia, for the election of a Bishop for the Missionary District of Salina, on Thursday, October 23d, at 3 o'clock P. M. The Rt. Rev. Dr. Dudley, Bishop of Kentucky, and Chairman of the House, presided. Fifty-seven Bishops were present, 44 constituting a quorum. Nominations were made.

On Friday morning, there was a celebration of Holy Communion in Holy Trinity Church at 9:30 o'clock, the Bishop of Missouri being celebrant, assisted by the Bishops of South Dakota and Kansas.

The election was proceeded with, and resulted in the choice of the Rev. Sheldon Munson Griswold, D.D., rector of Christ Church, Hudson, New York.

After a recess for luncheon, two matters were considered:

I. The Presiding Bishop having referred the matter relating to the Church in Mexico, to the Bishops in Council, a new committee was elected by them, consisting of the following: The Bishops of Kentucky (Dudley), West Virginia (Peterkin), New Mexico and Arizona (Kendrick), California (Nichols), Los Angeles (Johnson).

The Presiding Bishop will probably be able to make some statement in regard to the matter.

II. The other matter referred to, was the following

ACTION TAKEN BY THE BISHOPS IN COUNCIL AND REPORTED TO THE HOUSE OF BISHOPS:

"WHEREAS, The Rt. Rev. Anthony Kozlowski, a Polish Catholic Bishop consecrated by the Old Catholic Bishops of Europe and presiding over congregations of his own nationality in this country, has accepted the terms of the Chicago-Lambeth proposals for unity, and has further assured us of his repudiation of Roman errors, and has applied to us on these terms for recognition and intercommunion; therefore be it

"Resolved, That the Bishops, not assuming to recognize the organization of the Church of which he is Bishop, extend to him their

Christian salutations and assurances of affectionate sympathy and interest in his work.

"Resolved, That a committee of five Bishops be appointed to consider and propose the terms of intercommunion and jurisdiction, and report to the next meeting of the House of Bishops."

The committee appointed consists of the Bishops of Albany (Doane), Chicago (McLaren), Western New York (Walker), Maryland (Paret), and Central Pennsylvania (Talbot).

Six Bishops appeared in the House for the first time, and were introduced. These were the Rt. Rev. Drs. Mann (North Dakota), Vinton (Western Massachusetts), C. S. Olmsted (Colorado), Mackay-Smith (Coadjutor of Pennsylvania), Van Buren (Porto Rico), C. T. Olmsted (Coadjutor of Central New York).

The deaths of Bishops Whittle of Virginia, and Barnwell of Alabama, having occurred since the last meeting of the House, were announced.

Special greetings were sent to the Presiding Bishop, Dr. Clark; the Bishop of Pennsylvania, Dr. Whitaker; Chicago, Dr. McLaren; Mississippi, Dr. Thompson; and Western Michigan, Dr. Gillespie; all of whom, by reason of ill-health, were unable to be present.

THE BISHOP-ELECT.

The Bishop-elect of Salina, the Ven. Sheldon M. Griswold, rector of Christ Church, Hudson, N. Y., and Archdeacon of Albany, was born in Delhi, N. Y., Jan. 8, 1861, being descended from the Connecticut Griswolds who came to this country in 1639. He was graduated from Union College, Schenectady, in 1882, receiving the degree of A.M. in 1885 and that of D.D. in 1900. He was also graduated at the General Theological Seminary in 1885, and in the same year was ordained both as deacon and as priest by the present Bishop of Albany, in whose Diocese his whole ministry has been spent. His first clerical work was at Ilion, Mohawk, and Frankfort. From 1888 to 1890 he was rector of Emmanuel Church, Little Falls, and since 1890 he has been rector of his present parish at Hudson. His appointment as Archdeacon dates from 1898. Dr. Griswold was married in 1885 to Miss Kate Maxwell van der Bogert of Schenectady.

ACTION OF THE JOINT COMMITTEE ON THE NAME OF THE CHURCH.

AT A meeting of the Joint Committee on Proposed Change of Name, held October 21st at Philadelphia, the following resolutions, offered by Mr. Francis A. Lewis of Pennsylvania, were unanimously adopted:

"Resolved, That the Secretary be directed to communicate to the Secretary of each Diocese and Missionary District a copy of the resolution under which this committee is acting, coupled with the statement that in pursuance of the direction contained in said resolution, 'to endeavor to ascertain as far as possible the mind of Church people in general' concerning the subject of a proposed Change of Name. This committee, before making any recommendation to the General Convention, asks that at the next meeting of the Convention or Convocation of each Diocese or Missionary District, said Convention or Convocation be requested to inform this committee whether it does or does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time, and if it does so desire, what name it wishes substituted therefor."

"Resolved, That each diocesan or convocation Secretary be requested to communicate to the Secretary of this committee prior to October 1st, 1903, any action of his Convention or Convocation upon the subject, together with a statement of the clerical and lay vote separately upon any definite resolution that may have come before said Convention or Convocation."

"Resolved, That a copy of these resolutions be sent by the Secretary of this committee to every Bishop of this Church."

TRUE TALES.

AS TOLD BY A CHURCH WORKER.

"Name divisions of Litany."

"Depredations, desecrations, and interjections."

IN THE WILDERNESS.

At a colored church, which embraced portions from services of all denominations—immersion, confession, love-feasts, etc.—discipline was administered by "turning the flock into the wilderness." "I liked the wilderness," said a young member; "no going ter church, just playing and being bad all I wanted ter, but my mammy was er going to use her slipper 'fo' long, ef I wasn't tuk in agen, so I turned to the fold."

M. J. S.

If you ask me why God should love us, I cannot tell. I suppose it is because He is a true Father. It is His nature to love; just as it is the nature of the sun to shine.—D. L. Moody.

The Church at Waltham, Massachusetts.

[See Diocese of Massachusetts, THE LIVING CHURCH, Oct. 25.]



REV. F. E. WEBSTER,
Rector Christ Church, Waltham, Mass.



CHRIST CHURCH, WALTHAM, MASS.



REV. THOS. F. FALES,
Rector 1849-1890.

THE SIXTH ANNUAL RETREAT OF THE NEW YORK CATHOLIC CLUB.

IT SEEMS almost out of place to say of so solemn and spiritual a matter as a Retreat that it was most successful. And yet there is no other word which so completely expresses what one would wish to say in regard to the Retreat which began at Holy Cross Church, Kingston, on Sept. 29 (Michaelmas), and closed on Friday morning, Oct. 1st. In the first place all the arrangements had been carefully planned and put into execution by the joint committee of the New York Catholic Club, and the Confraternity of the Blessed Sacrament. Then Holy Cross Church, with its spacious choir and sanctuary, and its imposing altar upon which the Blessed Sacrament reposed, had a devotional atmosphere which could not fail to kindle the flame of love in the heart of every retreatant. Father Hughson, O.H.C., the conductor, was simplicity itself, and his meditations and instructions were not only helpful but stimulating in the highest degree. There were 30 priests present, who represented every shade and school of Churchmanship, but, as the conductor said in his final meditation, one fact which was most apparent was that they were of "one heart and one mind."

In one way the retreat was different from its predecessors. While the retreatants had their rooms at the hotel, all the meals were served in the parish house, and the waiting was done by the members of the joint committee. From Prime at 7 A. M. to Compline at 9 P. M., there was no occasion for anyone to leave the church grounds. There was the usual time schedule, the offices for the Seven Hours being sung in choir, with three meditations and an instruction each day.

The keynote of the retreat was clearly sounded by the conductor in the first meditation on Monday night, when he urged each one to enter into the retreat in a spirit of self-abandonment, penitence, and loving confidence in God. From that moment on to the corporate communion on Friday morning, there seemed to be but one desire—to listen for the voice of the Divine Conductor, and to do what He said.

So the retreat emphasized and made clear to the mind of everyone who was present, three things: the nature of Catholic worship, the objective side of the faith, and the reality of grace; the personal devotion to a personal Saviour ever present, and ever ready to hear the cry of the soul—the subjective side: and the sympathy for others. In the quiet of the beautiful church, the world faded away, and its noises were heard no more. The soul was alone with God; but not as an individual isolated from all other beings, but as a member of the Catholic Church in company with other souls, all of whom were trying to deepen their faith in their Saviour and to live a holier life. While each felt himself in the immediate Presence of God, he also was conscious of another human being at his side, and he learned to understand his fellow man the better, and to have more sympathy for him in his struggle in life.

The book which was read at meals was Canon Newbolt's latest work, *Priestly Blemishes*, the lectures which he delivered

to "Our Society" in St. Paul's Cathedral, London, in Lent, 1902. In addition to the low celebration every morning at 7:30 A. M., there was a high celebration each day at 9:45 A. M.

The retreat closed on Friday morning with a high celebration at 7:30 A. M., at which the resolutions made were offered to God with a corporate communion.

DO NOT THROW STONES.

BY ROLAND RINGWALT.

IN ALL periods of strikes and industrial troubles the good faith of the labor unions is called in question. Miners, factory operatives, mechanics—so it is charged—sign contracts as to work and wages, and break these contracts because they sympathize with other persons who may or may not have grievances. The fact is unfortunately too clear for denial, but the inference often drawn is unjust. Labor unionists are not, as individuals, any more likely to break their words or repudiate their signatures than other men. The cause of these broken contracts is a human weakness that existed long before the first labor organization was formed.

When two men make a recognized agreement, the one breaking it pays a legal or social penalty. But if ten thousand men break their contracts no one man loses his ground in the esteem of his neighbors. The capitalist who engages a man to paint his stable or repair his gate will probably find that man quite as honest as himself. But the multi-millionaire who promises to advance wages, and does not do so will be denounced and caricatured as a liar, until his life is anything but pleasant. Should a labor union fail to keep its engagements, no one of its members comes in for special attacks. A general who leaves his post under fire will be disgraced, but if a brigade runs away in mad panic nobody will trouble himself to memorize the names of the fugitives. Few men dare to lie if lying makes them objects of universal contempt, but many will do so if they can divide the responsibility among their associates.

Labor unions are here, and will remain. They have swept away legal barriers, and the public recognizes their necessity. It is no argument against organized labor to say that contracts are sometimes broken. Every year legislative bodies are guilty of acts few individual members would commit. Corporations have done many things which no president or manager or director would have done on his private responsibility. There is no use in throwing stones at labor unionists. It is an ugly fact in human nature that, while honorable individuals are many, upright classes or associations are comparatively few. If we ever see a day when a hundred thousand men will have a collective conscience as sensitive as that of the average individual, the millennium will be near at hand.

If you would advance in true holiness you must aim steadily at perfection in little things.—Abbe Guilleme.

The Missionary Council

ON TUESDAY, Oct. 21st, the opening service of what proved to be one of the most inspiring sessions of the Council, was held in St. James' Church, Philadelphia, commencing at 11 o'clock. The choristers, clergy, and Bishops entered the church singing the hymn "We March, We March to Victory." The service was the celebration of the Holy Communion, Bishop Tuttle of Missouri being celebrant. Bishop Dudley of Kentucky read the Epistle, and Bishop Doane of Albany the Gospel. In the administration the Bishops of Albany, New Jersey, Pittsburgh, and South Dakota assisted.

The music, though simple, was beautifully sung by the choir of St. James' under direction of Mr. Wm. Stansfield, Mrs.

progress of man in the terms of His working; to be able to face the future and to conjecture its results, combinations, conclusions, in the confidence of the Divine purpose, which never fails.

To believe in one God! This unifies all knowledge, and makes scientific advance possible. This ensures and rationalizes the perpetual and inevitable progress of the world; that it shall not stand still; that it must change and grow and increase; that the evolution of the lower into the higher, in spite of all apparent contradictions and exceptions, is certain and infallible; that the unification of mankind—of all nations and races—with wider thought and larger hope for the world and for life, shall be accomplished; and the aspirations, efforts, achievements of men, of every type and every tongue, combined, coördinated in one supreme result at last—all this is involved in the thought, the fact of one God.



THE MISSIONARY COUNCIL—IN SESSION.

Boe, organist. The *Kyrie Eleison* (three-fold) was from Winter, the *Offertorium* from Gounod's "Redemption," "Lovely appear over the Mountains"; *Sanctus* in E flat, Eyre; *Agnus Dei* in C, King Hall. As the delegates were receiving the Blessed Sacrament, Canon Bright's Eucharistic hymn, "And now, O Father, mindful of the Love," was sung. The offering was, of course, for General Missions. After the hymn "Fling Out the Banner!" was sung, Bishop Gailor delivered his eloquent, forcible, and thoroughly Churchly sermon, in large part as follows:

THE OPENING SERMON.

(Delivered by the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee.)

"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (St. John vi. 28, 29).

It is, as Paley says, "a tremendous thing to believe in one God"—to read all history in the light of His Presence, to interpret all

And yet we are bewildered and oppressed, confused. Our dream does not consist with the facts. Vice and shame, crime and cruelty, reek and welter round us; and mean selfishness and ghastly poverty and brute passion and vulgar ignorance, continue and increase. And Nature is cold and hard and remorseless, sparing none, forgiving none, grinding all without pity under the wheels of a necessity that knows no compromise and no compassion.

"It is a tremendous thing to believe in one God," and to dream of what that means for the world. But what about man? What about ourselves? Is this God a vast terror of might and majesty incomprehensible; bringing to pass His inevitable purpose, through pain, loss, misery, destruction—without pity or regret; gripping the nations in iron grasp; crushing them like crumpled leaves; using man, as He uses ten thousand other instruments; stalking across the stage of the world, serene, indifferent, unconcerned—only glorious in the sweep of His inexorable power?

It is, indeed, a tremendous thing to believe in one God; but such belief is not incompatible with awful hopelessness—with pitiful despair.

In a time like ours, my brethren, when the minds of men have

"If there is an empty soul to which Christ has not yet come, an empty place of the earth where the message of the gospel has not yet sounded, there the spiritual forces must hasten by the instincts of their natures, and on the impulse of its necessity to fill the vacuum with the fulness of the knowledge of Jesus Christ."

—BISHOP DOANE.

accepted a new, wide vision of the world; when large thoughts of man and his work and responsibility, in business and government and society, are breaking down the narrow limits, the poor barriers of race and custom; when the social man—the man as a member of society—has become the object of investigation and the standard and measure of the worth of public movements; in such a time we must emphasize and insist upon the unique revelation of the Lord Jesus Christ. For His Gospel has conquered, where He is still unknown. The God of the modern world is the God of Christ. The ideals that are helping, saving, sanctifying the modern world, by whatever names they are called, are ideals that came from Christ. With new persistency, with larger scope than ever before, and with deep, stirring challenge and appeal, the Christian Gospel claims dominion; and a thousand movements—philosophical, philanthropical, social, eleemosynary—are citing its authority and sanction. One thing the world has learned at last, and that is, that while it is a tremendous thing to believe in one God, yet that God may be but a metaphysical formula, a mere name, a brute force—the fear of which is an obstacle to progress and a bar to the advance of civilization—unless it can be realized and interpreted in the terms and facts of human life; and even then, as Browning says, it means nothing, as supreme strength and supreme intelligence, except it be fulfilled in "love without a limit." "Then only is the tale true, and God shows complete."

Surely it must be plain to every mind, that through our highest literature, as well as through our average thought and our serious enterprise and activity, there are shining lines of faith and hope, converging to a new and wonderful conception of man and of the world. They may not be labeled "Christian"; but they are not anti-Christian. They may not appear rational or trustworthy, but they are not intentionally irreverent. In some new way, with some fresh and startling impulse, the idea of the spiritual has laid hold upon the world. Statesmanship has become avowedly religious. Human governments with quickened consciousness are dedicated to God. The thought of the unification of mankind is leading up to and compelling the thought of God. Man, in all his ventures, ambitions, activities, aye, in his sorrows, defeats, discouragements, is admittedly the child of God. For man, as man, is worth more than he ever was before; and the condition of man, the quality of manhood—these are coming to be the tests of all movements, political, religious, industrial. Some mistaken leaders of physical science tried, in the last generation, to reduce life to materialism and to efface the spiritual preeminence of man; and, to a degree, with a certain class of minds, they succeeded. But the reaction has set in. It is a flood-tide. Every movement to-day discredits materialism; nay, more; the revolt is so violent, that the wildest vagaries, the crudest fancies, the most impossible of long-forgotten spiritistic fallacies, are being revived and believed in. Gnosticism, with all its intellectual mummery, was simple and rational compared with some of these modern healing cults, which are sweeping away thousands and ten thousands of men and women, who refuse to be reckoned with the brutes, and who are sure of nothing, except that they have souls, and that souls are worth more than bodies; and that, in the long run, all physical conditions must and shall be subject to the spiritual order.

Christianity is devotion, absolute and unconditional, of mind and soul and body, to one Person, Jesus Christ, both God and Man. At the very beginning of Christian history, as the proclamation of all its meaning and power, is the challenge, the demand from His own lips, of the personal sovereignty of Jesus, the Christ.

And this fact, august, incomparable, which dominated the minds and hearts of the original disciples as a commanding passion, has been realized in history. It is no dream, no speculation. Life has tested it, proved it, unfolded it. New motives, new forces, that work for order and progress, for ethical achievement and public conscience, have, through Jesus Christ, made God, as Father, actual in the very work of men in the world. The personal Presence of the Divine Son has moulded the lives of men, from generation to generation. They have felt and known Him. His hand has touched them. His voice has cheered, encouraged, kindled their souls—in love for holiness, in enthusiasm for humanity, in zeal for liberty and truth.

Brethren, this is not a new religion, to be compared or classed or measured with the religions of the ancient world. It is a revelation—consummating, fulfilling all religions—a revelation, absolute, complete in one Person, the belief in whom, and the knowledge of whom, is the belief in and knowledge of God. Therefore Christianity is more than belief, more than obedience. It is discipleship. It is union with Christ. Christ is all; not His words, nor His precepts; but He Himself is all.

Ah, brethren; What this means for ourselves and for the race of man:

For ourselves, we know, it is the faith in Christ; the conformity more and more, in will and deed, to the Person of Christ; selfishness, meanness, cowardice, suppressed; sin forsaken, conquered; the power of goodness widened and reassured; the enthusiasm for God's reign and God's Kingdom, kindled and increased; Death led captive; Life set free; Manhood quickened, enriched, ennobled—the divine image and the divine nature, realized in complete, unselfish thought and service for mankind.

And for the World! Not a summons in the name of offended Majesty to heathen peoples to seek refuge from the pains of some future Hell; not threats of penalty and vengeance; but the pleading of the Saviour to the sons of men, the sons of God, to look up and claim their birthright. Love, supreme, unselfish, infinite—pierced and wounded by human sin—abounding, overflowing, seeking to save and redeem the lost. Goodness the most perfect; righteousness the most royal; claiming its dominion for peace and honor and glory and life over the children, whom evil has robbed and starved and done to death.

The strength of the Church is the strength of its individual members. If they are worldly, how can the Church be spiritual? Thirty-four thousand Confirmation candidates last year. We thank God for that. But what do they represent? Real enthusiasm, personal devotion, instructed discipleship? Or mere average earnestness, mere nominal allegiance, mere tolerable adherence to what is intellectually the most probable and socially the most respectable? Nine hundred thousand baptized persons in this Church this year, and 471 candidates for Holy Orders! Nine hundred thousand baptized members, and an average of one dollar from each one for the whole year, contributed for missions of every description—at home and abroad!

The denial of Missions is ultimately and inevitably the denial of the divine Christ. The denial of the divine Christ is, in the last analysis, the denial of the immortal life of man.

Let this; then, be our first, last thought to-day. The heart, the core of our religion, the root and centre of all our hope and service, is the personal loyalty to the Present, Living, Saving, Healing, Christ.

Life testifies to life: A Living Church, conscious of the grace and truth committed to it, sure of its message and mission to mankind, is the appointed witness to the Living Christ; therefore not a mere earthly or voluntary society, but of the Divine order: "Lo, I am with you always." The whole faith centres here, in this fact. The conditions of our time tend to dim and blur the sharp distinctness of it, to tangle and confuse it with theories and conjectures and machineries and formularies. But that has been the Devil's effort from the first, to decoy Christians with that which is less than Christ, to persuade them to regard means as ends, to satisfy them with a pretended spirituality, that falls short of the personal communion, the personal relation, the personal experience of Jesus, to lose them in the labyrinth of speculation and controversy, where the deep, changing shadows divert their eyes from HIM.

We are met here to-day to get close to Christ, our Lord; to touch the heart of things; to see behind the earthly and temporal Him, who is spiritual and eternal.

This Eucharistic Service is the pledge of the Personal Christ—not dead, but living—not absent, but present to help, to save. Stronger than any argument, surer than any logical conclusion, we have this divinely instituted Memorial of the fact that our religion is not a method, nor a system, nor an atmosphere, but actual contact and communion with Incarnate God.

May the Holy Ghost, the Life-Giver, enable us so to enter the Presence this morning, so to accept His message, so to receive His strength, that this Council may mark a true advance in the missionary zeal and missionary service of our dear Church, and seal us with renewed consecration for the work of God, whereby He is surely saving and regenerating the world!

ORGANIZATION.

At 2:30 P. M. the business sessions and conferences were begun, Bishop Tuttle presiding. After the tedious but necessary calling of the roll, the Bishop declared the Council prepared for business, and, on nomination of the Rev. Dr. McKnight, the Rev. Henry Anstice, D.D., of St. Matthias' Church, Philadelphia, was unanimously elected Secretary. Dr. Anstice then appointed as his assistant, the Very Rev. C. M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo.

THE BISHOP OF WASHINGTON presented the report of the Programme Committee, with recommendations that topics not strictly Missionary be not admissible; that the principal speakers in the Conferences be limited to twenty minutes, and voluntary speakers be limited to five minutes. The report, with recommendations, was adopted.

THE WELCOME.

BISHOP MACKAY-SMITH, Coadjutor of Pennsylvania, stepped to the front of the platform, and in a graceful, dignified, and brief speech, bade the delegates a hearty welcome. Pennsylvania, he said, has an equal love for North and South. Because of its position, this city is a kind of interpreter between the varying ideas of the North and the South. Therefore, he concluded, it would give hearty welcome whatsoever the direction the stranger came from. He touched briefly upon the subject which was to engage the Council, observing that that subject was one which asked a world-wide sympathy. Be-

fore concluding, he stated that Bishop Whitaker's return to the city was expected during the week.

REPORT OF THE BOARD OF MANAGERS.

THE BISHOP OF ALBANY presented the annual report of the Board of Managers, together with reports on Domestic and Foreign Missions, with reports of Bishops; annual tables of Contributions; the 31st annual report of the Woman's Auxiliary; and report of the American Church Missionary Society. The Bishop commented but briefly upon the general report. He read the Board's financial statement, showing receipts for the fiscal year ended August 31st last, of \$1,099,018.77. The number of parishes and missions which contributed to the work of the society the previous year was 4,075. For the year ended August 31st, 1902, 4,866 parishes contributed by parish offerings as such, \$329,687.09; through the Sunday Schools, \$108,119.40, and through the Woman's Auxiliary, \$70,967.11, showing a gain through the parish offerings of \$93,693.28; through the Sunday Schools, of \$7,771.56, and through the Woman's Auxiliary, of \$7,307.68.

The total amount at the discretion of the Board for the work for which it has made itself responsible is \$823,170.88; of which \$570,948.73 came from contributions and \$52,222.15 from legacies received during the year; such legacies having been designated by the testators either for Domestic or Foreign Missions or for the use of the Society. Besides this, the Board used during the past year \$1,080 from a legacy that it had previously received. After all these sums were applied there was a deficit in meeting the appropriations of \$119,143.95.

Time for the Conference having arrived, devotions, consisting of a hymn, the Creed, and Lord's Prayer with collects, were had; and then the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board, in an earnest, able, and eloquent address, gave a resumé of the work in China, Japan, Africa, Porto Rico, and the Philippines.

THE PROGRESS OF THE MISSION IN CHINA, JAPAN, AFRICA, PORTO RICO, AND THE PHILIPPINES.

REV. A. S. LLOYD, D.D.—The task assigned to me is altogether grateful because only of hope and encouragement are necessary for its performance, though the time allowed is all too short to do more than notice the most striking signs of growth in the work done for mankind by this branch of the Church of God.

To China one naturally turns first of all, since there it is confessed the most difficult obstacles are to be overcome because of what may almost be called the virtues of the people. The division of the District by the last General Convention was perhaps the most important event in the history of this Church in China. Difference in language and customs made it impossible for the upper and lower districts to form a unit. The difficulties of travel and the long distances to be covered made the work more than one man could do. But the change has inaugurated a new departure in the Church's life in the Yangtse Valley. The work is being extended to parts hitherto untouched, and the systematic manner in which plans are being laid for the future, give promise that the large opportunities presented by the changes taking place in social conditions and in public sentiment, will be worthily improved.

The appeal of the Bishop of Shanghai for eighteen additional workers, to develop work already begun, and to answer insistent petitions for Christian teachers, will be followed by a like appeal from the Bishop of Hankow. If the Church will be quick to respond and so prove its faith in its Divine Commission, the prophecy of the Bishop of Shanghai will be fulfilled when he says that though the present political state cannot stand, but must yield to the demands for changes, either peacefully or in storm, yet whatever changes may come with the future, all will but minister to the more perfect establishment of the Kingdom of our Lord and of His Christ.

In Japan the work that has been maintained so long and so faithfully has begun to show signs of mature growth. To-day it is a mission of the American Church, but the native Church has clear convictions of the necessity for autonomous life, and devoted efforts are being made to endow a native episcopate. It may be some years before their dream can be realized, but the fact goes far to confirm the report that if in God's Providence all foreign workers were withdrawn, the Seed that has been sown would survive and bring forth in Japan the fruits of the Gospel of Jesus Christ.

From Japan to Liberia is a far cry. The illustration that our own black population affords ought to be enough to keep us from forgetting that a right character cannot be developed in a people such as those of Africa, unless self-respect increases; and self-respect has small chance for expression in a people's life until they are made independent by their ability to earn their own living. An illustration of the same trouble is seen in Haiti, where the conditions are practically the same as in Liberia. The Bishop and his helpers have shown exemplary zeal and devotion to the Church. Their work

"The Church must decide whether China, like Japan, shall be first cursed by the evil that remains in our civilization, and then fight its way up to cleanness as Japan is so bravely doing, or whether it shall receive with the civilization, the Revelation that makes men able to use this for their blessing."—REV. DR. A. S. LLOYD.

has been abundantly blessed, as is shown by the numbers baptized and confirmed and by the efforts the native Christians make to help support the Church. But there are entirely lacking any means for teaching the people those arts that the progress of civilization demands. Here, as in Liberia, the simplest knowledge of agriculture and of the mechanical arts are wanting, and this condition, hopeless as it is, must remain, as the government in both lands is too poor to provide proper training for its youth. It remains for the people of God to say whether this condition of things shall continue, or whether by their gifts they will make it possible for the Bishops to realize their long cherished hopes, and by the introduction of industrial schools, put these peoples in the way of becoming prosperous and independent, in order that a Christian civilization may be established among them.

The work in Porto Rico and the Philippine Islands is so recently begun that one can speak only of what the future is likely to bring forth. In Porto Rico the three established congregations seem to be doing good work, and the school that has been established at San Juan has prospered. Wherever the Church has come, it has been received with cordial friendliness. In some places its ministrations have been sought for. In one instance the support of a clergyman has been offered to the Bishop if the right man could be found. There seems to be no problem to be solved. The only question, as in Cuba, seems to be, will the Church give adequately to the support of him who has been set over the work?

In the Philippine Islands the question is more complex. The Bishop, followed later by the Rev. Irving Spencer and his wife, Miss H. B. Osgood, and Miss M. P. Waterman, arrived in August, and at once threw himself into the work. The Rev. Messrs. Clapp, Staunton, and Talbot, had preceded him some months and had been constantly at work, the former, with Mr. Talbot, in Manila; Mr. Staunton among the natives in Cebu. It is right to say that the most they have been able to do as yet has been to study conditions, though since their arrival a chapel has been built for the Church's use in Manila. How soon such returns can be had as will satisfy the impatience of those who do not think of the obstacles to be overcome, cannot be known. Of this, however, the Church may be assured: The work there, is in the hands of devoted and wise men, who will allow no opportunity to escape them that will make it possible to bring these peoples the blessings which the Church has been commissioned to carry to mankind. From many directions, opportunities for this will come to them. The Americans in the Islands are sorely in need of the Church's ministrations. The wretchedness that inevitably attends the presence of an invading army needs to be alleviated. Large numbers of Chinamen wait to be enlightened; multitudes in the islands must be drawn away from barbarism, while still other multitudes who are devoted to religion, need to have made plain to them those ideals of life that differentiate Christian service, from the religions that men have followed in other ages. Thus it may be said that the progress of the mission in the Philippines has been to make more clear (by showing the vast work to be done) the lamentable need for the Church's presence there.

To some it may have seemed that the motive for planting this mission was ambition on the part of the American Church to establish its missions wherever the flag is thrown to the breeze—nor is such motive unworthy. But it would be unfortunate if any were willing to regard this as sufficient reason; if for no other cause, by the same reasoning the Church might feel free to withdraw, if the Nation were to give up its self-imposed task of bringing to these people the blessings of civilization. The reason the Church is in the Philippines to-day is because a door has been opened through which it may carry the blessing of God's truth to multitudes who do not know that Christ is King, and this will be the reason for the Church's remaining there until "all the isles of the heathen shall worship Him."

BRAZIL AND CUBA.

THE REV. W. DUDLEY POWERS, D.D., General Secretary American Church Missionary Society, spoke of the work in Brazil and Cuba. In making his report, he said: Twelve years ago two experienced clergymen went to Brazil. They have labored so well that we have in Brazil now a Bishop, seven priests, a theological seminary, and 700 communicants. I don't believe that record has been paralleled.

While the progress in Brazil has been satisfactory, the work that

"After all, it is Christ's cause, and, thank God, the Great Captain of our Army can look into each soldier's heart, and He knows whether each soldier has done his best."—BISHOP EDSALL.

"Christianity is devotion, absolute and unconditional, of mind and soul and body, to one Person, Jesus Christ, both God and Man."—BISHOP GAILOR.



SNAP-SHOT GROUP AT THE MISSIONARY COUNCIL.

THE BISHOP
OF ALBANY.THE BISHOP
OF WASHINGTON.

has been done in the United States for Cuba has been depressing. There is a lack of response. If we could only stop the expenditures for luxuries by our parishes, we would have no need to apply to you for funds.

THE DOMESTIC FIELD.

Mr. JOHN W. WOOD began his subject of the work in the Domestic Field by saying he could easily speak for forty minutes, whereas he must, under the ruling, get his words into half that time. Mr. Wood's graphic account of the progress and encouragement in the home field was listened to with close attention. He referred to the page in the report of the Board of Managers which dismissed Alaska with the simple statement—no report. He said, however, that was misleading. There were *ten* new missions in Alaska; that now there were fifteen native and twelve white missions and three hospitals; and paid glowing tribute to the work of Dr. Driggs at Point Hope. Of the work in Spokane, the speaker pointed out that while thirty years ago there was one communicant to each one thousand of population, now there were seven. He stated that ten Missionary Districts had completed their apportionment, and that of eight Dioceses which have also done that, five of them were almost missionary.

AN EVENING CONFERENCE.

At eight o'clock, Tuesday night, Association Hall was well filled when Mr. George C. Thomas acted as chairman. The opening devotions were conducted by Bishop Mann of North Dakota.

In announcing the subject of the evening conference, "What Business has a Business Man with Missions?" Mr. Thomas said:

"It seems to me that the Church wishes to know, in the first place, whether its business of Missions is conducted in the proper way, and as its Treasurer, it gives me the very best of satisfaction to assure you that it is. But beyond all that, there is somewhat of a suspicion that possibly men of affairs—by which I understand men of all manner of business—are not as much interested in missionary work as they should be.

The chairman then introduced Mr. R. FULTON CUTTING of St. George's, New York.

As the missionary goes out, began Mr. Cutting, the business man sees in him the advance agent in business civilization. The Church is a business organization, the missionary an apostle of law and order, who will lay the foundations of a social organization favorable to the development of business enterprises. The maintenance of law and order are essential to business, and there is no other force so effective for the preservation of order as Christianity. Christianity is above all other agents in the world, the patron of individualism, and individualism is the source of business. Tempered with the humanitarianism which is the direct fruit of Christianity, this individualism the business man wants to see extended to the pagan nations. He realizes the influence and power of Missions on himself; while he deals with the sordid things of the world, Missions give him the inspiration of their heroism.

GENERAL STEWART L. WOODFORD, a former United States Minister to Spain, was next introduced, and began his eloquent and finished speech by expressing appreciation of the marked courtesy and generosity that permitted his presence. He said he was not a member of our Communion; that he had not been especially interested in, nor acquainted with missionary work, nor had it been brought to his attention until the past summer when, visiting in Japan, he

became greatly interested in the progress of that Empire. The systems of moral training and religious culture, he continued, must be the backbone of Japanese civilization if it is to be enduring and efficient. After some weeks' investigation, I think the system and work organized and pursued by the Episcopal Church in Japan is most thoroughly suited to the Japanese character and conditions, and the most efficient system of work now being done by Protestant missionaries in Japan.

Of the 40,000,000 Japanese, about 200,000 are Christians, a few more than 100,000 Roman Catholics, 25,000 Greeks, and 40,000 Protestants. The Roman Catholic missionaries pursue their work with great fidelity, apparently with great disinterestedness, and certainly with great success. An incident illustrates the marvelous power of Christianity, in any form, to retain its vitality. When, after 200 years' interdiction of Christian teaching, Roman priests returned to Japan, they found more than 2,000 people at Nagasaki who had retained the traditions and training of their Church.

Of the Protestant bodies, yours is the only one which seems to meet the real conditions of Japanese society and Japanese organization. Applying your methods of work to the tremendous patriotism of the Japanese, you have established the Church in Japan. Every Japanese statesman is instinctively jealous of the Roman Church, feeling that it owes allegiance to something outside Japan. The Greek Church labors under the same disadvantage.

There is need of one thing more than all others combined in Japan—the essential sense of honor, of truth, that underlies and vivifies our Christianity.

General Woodford said, in concluding, that he had not thus expressed himself *only* because it was polite, but, having seen matters as they were, thought it his duty to tell of them.

BISHOP PARTRIDGE of Kyoto closed the conference with a strong and manly presentment of the Mission work of the Church to the business man, on a business basis. In describing the business man going into a new country, he pointed out how that the article that man had to offer might be better than anything of the kind the commercial world had ever known; but even then, that man knew not when something better would appear, and take *his* goods out of market, or greatly depreciate their value. Not so, he said, with the Christian missionary. That which he carries is the very best; and he has no fear of anything better than the religion of Jesus Christ being offered to the souls of men.

The Bishop said the mission workers feared not criticism; but he asked that when criticism was made, it be honest.

WEDNESDAY, OCTOBER 22.

This morning's session was called to order by Bishop Tuttle at the appointed hour, and the business of the morning was disposed of. The Rev. B. W. R. Tayler of Los Angeles presented resolutions of good cheer from the Brotherhood of St. Andrew, to whom a suitable reply was ordered sent.

A resolution was adopted, calling for the appointment of a committee to draft resolutions expressive of the feelings of the Council on the death of Bishop Whipple of Minnesota. The committee as appointed consists of the Bishop of Minnesota, Rev. Dr. McKnight and Mr. Butler.

A resolution was also adopted, extending to Mr. George C. Thomas the thanks of the Council for, and its appreciation of his valuable and efficient services as Treasurer of the Board of Missions.

MEXICO.

THE REV. G. Q. A. ROSE of Monterey, Mexico, was invited by the Council to tell of his work there, and for fifteen minutes he interestingly told of the progress of the Episcopal Church in our neighboring country. Mr. Rose said that the Church there was in a weakened condition and in great need of aid. The Methodists and Presbyterians are much stronger. During the past thirty years over \$368,000 had been spent in furthering and advancing the Episcopal Church in Mexico, and to-day there are only 1,500 members of that Church.

THE MISSIONARY CANON.

The conference followed, with the Bishop of Iowa as chairman; the subject: "Is a change in the Missionary Canon Desirable?" The proposed canon of the committee has already been printed in THE LIVING CHURCH.

THE BISHOP OF WASHINGTON, after declaring missionary work to be the paramount work of the Church, which had been officially undertaken by this Church as soon as she awakened to the consciousness that she was a branch of the Catholic Church, thus recalled that such work has been placed under the charge of these three bodies:

- I. The General Convention, which is also the General Board of Missions.
- II. The Board of Managers appointed by the General Convention for the administration of the work, as an Executive Committee, with power.
- III. This Missionary Council.

Looking at the constitution of these three bodies a little more closely, we find the following conditions:

- I. The General Convention, in its practical working, is a representative and authoritative body, but not a Missionary body.
- II. The Board of Managers, in its practical workings, is a missionary and authoritative body, but not a representative body.
- III. This Missionary Council is a missionary and representative body, but not an authoritative body.

And now let us analyze these conditions.

I. The General Convention, as representing the whole Church, is and should be the supreme and ultimate authority, not only in all legislative but also in all missionary matters. This is not only necessary for administration, but for the sake of an Apostolic principle: for unless the Missionary responsibility of the Church is felt to be co-extensive with her legislative responsibilities, her whole character will become less Apostolic. But this high Apostolic standard creates a great practical difficulty which must be squarely faced. Legislative work and missionary work require two opposite states of mind at the same time and with same persons or delegates.

The legislative state of mind is defensive and critical.

The missionary state of mind is aggressive and creative.

The first is conservative; the second radical. The first requires analytical caution, the second unbounded enthusiasm; the first needs accuracy of judgment, the second strenuous energy. Now, it may well be a question whether any living man can be in a critical, conservative, cautious, and, at the same time, creative, aggressive, and enthusiastic state of mind; but this is a question for psychologists to determine. As a matter of fact and past experience, the concentration of effort and thought which legislative work alone demands, leaves the exhausted legislators, after it is over, no power to give to missionary work an equal degree of valuable consideration.

The history of the past shows us that legislation is plainly considered the chief object of our General Convention. The far more important and difficult missionary work is, in consequence, not only invariably relegated to the second place but just as invariably neglected. Indeed, some persons have even gone so far as to affirm that the majority of the delegates are either restive and impatient when the Convention sits as the Board of Missions, or that they absent themselves from its sessions altogether. Be this as it may, it cannot be denied that they approach the mission work of the Church in that cold, cautious, and conservative spirit with which they are wont to consider legislative questions, and which is fatal to anything like missionary progress. Under such conditions the whole burden of the work of the Board of Missions falls either upon the Bishops or else—as is more likely—upon such members of the Board of Managers who are present; and practical experience has shown that it is always the Board of Managers which governs the Board of Missions—not the Board of Missions that governs the Board of Managers. The problem is this: On the one hand, how to protect and maintain the great Apostolic principle that the General Convention should remain the chief Missionary body of the Church; and, on the other hand, how to protect and maintain the highest degree of power and efficiency in her mission work.

The new Canon strives to meet this difficulty by providing:

- (a) That the General Convention may assemble as the Board of Missions, several days before it commences its regular legislative work at its triennial session.
- (b) That the annual meetings of this Missionary Council shall be changed into annual meetings of the Board of Missions, and that one clerical and one lay delegate to the General Conven-

tion, from each diocesan delegation, will, through their attendance at the annual meetings of the Board of Missions, be able to speak with expert knowledge regarding the actual missionary needs of the Church; and, also, be filled with some sense of responsibility regarding its effective administration.

II. Let us now turn to the Board of Managers. This Board is given a double duty to discharge by the General Convention, and to this point I would call especial attention.

First: It is to be a Board of Trustees with corporate power, to hold, administer, and disburse the Trust Funds raised by the Church for domestic and foreign Missions.

Second: A Board of Education to stimulate the interest of the Church at large in such a way that ever increasing contributions will come to meet ever increasing expenditures.

The first part of this responsibility the Board of Managers has discharged with remarkable fidelity. In the twenty years that I have had the privilege of being one of its members, I have known no other Executive Committee which can compare with it in the skill, wisdom, and impartiality with which it administers the great trust fund committed to its charge. But the second part of this responsibility, as a Board of Education, the Board of Managers has been utterly unable to fulfil, not from any fault of its own members, but because of impossible conditions. The efficiency of every Board of Trustees depends upon the thoroughness with which its several members investigate details of business and faithfulness with which they attend regular meetings; experience has, moreover, shown conclusively that for the administration of any trust fund, the sense of personal responsibility is not so deeply felt when it is shared by many as when it is limited to a few. And to accomplish this result, years ago it was found necessary to reduce the size of the Board of Managers to those Bishops, clergymen, and laymen who live sufficiently near to New York for regular attendance at the monthly meetings. But the increased efficiency of the Board of Managers thus attained was necessarily purchased at the cost of the sacrifice of its representative character. Fifteen Bishops, clergymen, and laymen residing in one locality—one small part of our great country—cannot hope to extend their personal influence over the entire field, and it is useless to expect that any missionary organization which is not representative will command the sympathies, or enlist the interest, of the whole Church. We are then brought face to face with the following dilemma: If the Board of Managers is made sufficiently large to be a Board of Education to interest the undivided Church in Missionary work, it must give up its present efficiency and its distinctive character as a Board of Trustees. If, on the other hand, it continues to be as at present, a Board of Trustees, it cannot possibly be representative of the whole Church, or successful in kindling Missionary interest and raising Missionary funds. The solution of the problem suggested by the proposed new Canon is to give up all attempts to make the Board of Managers anything more than an Executive Committee for the administration of trust funds; to reduce its membership still more, to release it from the obligation of educational work altogether; and to relegate the second part of its responsibility to this annual Missionary Council.

III. Let us pass now to this Missionary Council itself. Ever since I have been in the ministry of this Church, there has been some kind of an annual semi-official gathering, evincing most clearly that there was a distinct need to be filled which has never been supplied either by the General Convention on the one hand or the Board of Managers on the other; but the difficulty has always been, how to arrange for the existence of a third body without interfering with the authority and the functions of the other two. It was under the pressure of this long-felt need that the present Missionary Council several years ago took its present shape; and it has now been long enough in existence for us to form a reasonably accurate estimate of its excellencies and defects. These can be summed up in a word: on the one hand its chief and greatest advantage is its representative character. It is as representative of the whole Church, in theory if not in fact, as the General Convention itself. It challenges the sympathy of the Church at large, because its delegates represent the missionary needs and interests of every Diocese and Missionary District of the American Church; and consequently it has never failed to be an inspiration and help to the few who attend its meetings.

But here we come to a great counterbalancing defect which is almost fatal. All who have examined the statistics of past Missionary Councils know that the actual attendance of members has been exceedingly small. Notwithstanding the representative character of the Missionary Council, but a handful of the appointed delegates are ever found to be present at its sessions; and when one inquires why this is so, the answer is almost self-evident. This Missionary Council exercises no authority whatever. It meets annually, but only as an advisory body—a sort of "Church Congress." It has no order to give, no appropriations to vote, no authority to do anything. Its function is simply to make suggestions.

As an inevitable consequence, its meetings are attended by only a small minority of the appointed delegates. Prominent clergymen and laymen from widely separated parts of our country, however great their interest in Missions may be, are too busy to spare the time and expense of attending a conference which has no authority and no responsibility committed to it. The problem has always been, how to increase the authority of the Missionary Council without

interfering with that of the General Convention on the one hand, or the corporate powers and administrative work of the Board of Managers on the other.

To meet this difficulty the new Canon proposes:

First: (As we have already said) to substitute the Board of Missions itself for this Missionary Council, changing the annual meetings of the Council to those of the Board of Missions.

Second: To make it the duty of the Board of Missions at each annual meeting to decide upon the whole sum to be raised for general Missions in the ensuing year, and then to apportion the amount to be raised in each Diocese and Missionary District.

We reach here the central purpose and object of the whole proposed amendment to the Canon. The greatest missionary need of our American Church to-day, and for many bygone years, is for a distinctive body which shall meet annually and which shall be not only missionary and representative, but authoritative; a Board of Educators which can do the aggressive, energetic work, and discharge the responsibilities which both the General Convention and the Board of Managers have been obliged to neglect, a Board of Educators to devise ways and means of enforcing upon the whole Church a true understanding of her great missionary responsibility, a body to bring home to the conviction of every baptized member of the Church the consciousness of the duties which, as a national Church, we owe to Christ our reigning King, in the extension of His Kingdom of Heaven on earth, a body whose ringing voice will be heard and regarded as authoritative by every Diocese, by every Archdeaconry, by every parish in the land.

THE BISHOP OF MONTANA.—I am sorry, after years of intimate friendship and good fellowship, to differ from the Bishop of Washington on any point at all. But I must speak my mind, with all good will.

If we divorce the missionary spirit from our legislative body, we shall find it most unfortunate, almost the forerunner of disaster. We are almost done with changes of the Church constitution; therefore, we shall have more and ample time for consideration of Missions.

Sure as the sun rises, if you place this vast subject in the hands of the Missionary Council or with the Board of Missions, the attendance at their sessions will not justify work along important lines. Let us do one thing at a time; we have our hands full now with Church matters.

ARCHDEACON HAUPT of Minnesota, Rev. Dr. McKNIGHT of Central New York, and Mr. GEO. C. THOMAS, expressed themselves as against a change in the canon at the present time. The Rev. Dr. STIBES of New York embodied his views in but one sentence: "What we want, is not legislation, but consecration." THE BISHOP OF ALBANY, chairman of the Committee of Fifteen, ably defended the proposed amendment, and others of the delegates spoke in its favor.

INDIAN WORK.

At 2:30 P. M. the Council reassembled, and when the necessary routine was disposed of, in pursuance of a resolution adopted at the morning session, Bishop Hare introduced the Rev. PHILIP J. DELORIA of South Dakota, and a member of the Sioux tribe of Indians, who gave, in his native tongue (the Rev. Edward Ashley of South Dakota acting as interpreter), an account of his Indian life, and the effect of Christianity upon him and his people; and thanked all Church people for all that they had done for the Indians; closing with an earnest appeal for financial aid in reopening at least one of the two schools, necessarily closed by the discontinuance of issuing Government rations to them. Mr. Deloria held the attention of the Council for half an hour, his time being extended by unanimous vote.

GREETINGS FROM ENGLAND.

Just before the beginning of the afternoon conference Bishop Tuttle announced the receipt of a cablegram from England, which read as follows:

"Bishop Whitaker, Philadelphia, Pa.:

"Rochester Diocesan Conference wish Missionary Council God-speed. (Signed) ROFFEN."

On motion of Mr. Geo. C. Thomas, the following reply was immediately despatched:

"Roffen, 175 Kensington Park Road, London.:

"Message received. Council affectionately reciprocates greeting. (Signed) TUTTLE, Presiding."

The conference was then opened with a hymn and prayer offered by the Rt. Rev. Dr. Francis, Bishop of Indianapolis, chairman. The subject: "The Church's Need for Laborers in its Mission Fields—How is it to be Met?" was ably handled by the Rt. Rev. Dr. Mann, Bishop of North Dakota, the Rev. J. C. Roper, D.D., of the General Theological Seminary, and the Rev. L. B. Ridgely of the China Mission.

There was no session of the Council in the evening, the time being devoted, instead, to attending a reception given by the Philadelphia Church Club, at the Academy of Fine Arts.

THURSDAY, OCTOBER 23.

This last day of, perhaps, the greatest Missionary Council of the Church in America, showed no abatement of interest or enthusiasm; but it did find both delegates and visitors with wider, more liberal and comprehensive views concerning the missionary work of the Church.

Promptly at the appointed hour, Bishop Tuttle called the Council to order, and a series of memorial resolutions relating to the death of Bishop Whipple, reported from the committee by the Rev. G. H. McKnight, D.D., of Central New York, were adopted by a rising vote.

Resolutions of courtesy were offered, with regret expressed at the necessary absence from the Council of Bishop Whitaker.

THE APPORTIONMENT.

Bishop Brewer, of Montana, offered the following resolutions, with request that their consideration be deferred until after the papers of the Conference had been read, viz.:

"Resolved, That in the judgment of this Missionary Council:

"1. The apportionment should be made at \$1,000,000.

"2. The appropriations for all the Missionary work of the Church should be made to the amount of \$1,000,000.

"3. The offerings of Sunday Schools, and of the Auxilliary should be included in the amount raised by each Diocese and Missionary District, to meet its apportionment.

"4. The Ecclesiastical authorities of each Diocese and Missionary District should be consulted in regard to the amount of its apportionment.

"5. With the consent of the Bishops, Secretaries or agents should be sent into every part of the Church to stir up interest in the apportionment plan, and to advocate its adoption."

Subsequent action, however, resulted in the tabling of these recommendations, with exception of the *first*, to which was added the proviso of its suggestive taking effect next year, and the *third*, which was changed to read "The offerings of Sunday Schools, and of the Auxilliary, should be credited to the amount," etc.

THE NEXT MISSIONARY COUNCIL.

Bishop Satterlee extended an invitation to the Council to meet in Washington for the session of 1903; and on motion the delegates recommended the acceptance of the invitation.

WAYS AND MEANS.

The conference of the morning was then begun, with the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, as Chairman. Subject: "Ways and Means"—the first part of which was discussed by BISHOP LAWRENCE, of Massachusetts, under the subdivision, "The Place of Money in the Missionary Campaign." The speaker said he gave to money, the *third* place; for the *first* was the inspiration by the Holy Spirit of the heart and life of every man, woman, and child in the Church. The *second* place, must be spiritual vitality as expressed in the workers in the Mission fields. The first great call of the Church in Apostolic days was not for money; the first work of the Church was not accomplished by money. "Silver and gold have I none; but such as I have, give I thee."

After calling attention to the careful preparation for a military campaign, Bishop Lawrence went on to say: "My first suggestion would be the necessity of bringing our people into sympathy with the greatness of the work that is in hand, and the greatness of the amounts needed for carrying it out.

Next, let us realize our lack of appreciation of the value of skilled labor being applied to the work for which it has studied, and not waste the time and money put into education for the ministry, by forcing our clergy into spending one-quarter of their time in shaking furnace fires, and trundling the baby, or lightening other household burdens, which could better be done by an inferior class of labor. I am not speaking for the clergy—they can stand it—but I speak for the economical utilizing of skilled labor in its proper fields.

Then, there must be the promoting of confidence—not only in the Board of Managers, but in the administration of funds as they pass on into the hands of the Missionary Bishops, and the prosecution of the work in the field. Confidence, that the money will not be lost in the hands of persons with speculative tendencies.

Men want some sense of security; the assurance that the same care will be exercised in Church investments, as in the investments of any other trust funds. This is a very important point in the matter of obtaining large contributions from individual sources. Do not think, however, that I lay stress upon the advisability of running after rich people. While appreciating the noble generosity of exceptionally large-hearted millionaires, I do not favor anxiety as to gifts from the rich. The Bishop compared the few large gifts of the wealthy with the large sum made up of many small gifts of the poorer ones. Continuing, he said: For the contributors of the smaller amounts, sympathetic confidence can be promoted by systematic inspection of the fields where the money is expended. Such inspection need not be by clergymen; let, say ten laymen be selected, such as are qualified to judge, and have them go out and inspect the work, and bring back their report; and when it is found that money is not being wisely invested, let the Church be strong enough to shut down.

Publicity is an essential element in this democratic country of ours; let us have it as a means of strengthening confidence in a work

that can show results, such as that noble work which Bishop Hare has been doing so well during the past thirty years.

THE APPORTIONMENT PLAN: HOW TO MAKE IT EFFECTIVE IN THE DIOCESE.

THE BISHOP OF MINNESOTA.—The main thing to be sought as essential to success, is the proper spirit within the wheels. And so it may be taken as a starting proposition, that in order to make the Apportionment Plan effective in any Diocese, the Bishop must be ready to take the lead, and stimulate by every means in his power, his clergy and laity, to zeal and liberality in the great task of Church extension.

We all of us know that the reported total of expenditures for parochial purposes may be a very inaccurate test of what any parish is fairly able to do for Missions. A new church may have been built, a rectory or parish house provided, or improvements made, at a cost of real sacrifice on the part of the people; sometimes a large debt may have been incurred, or may be already in existence, which fairly threatens the life of the parish. In another mission it may be known that the people are straining every nerve, in spite of removals and losses by death, to pay salaries and keep up services; while in other fields where there may be a comparatively small expenditure reported in any one year for parochial purposes, there may exist large reserve resources in the fact that there is a considerable proportion of well-to-do parishioners, and that there is no pressing local call upon their liberality. But taking the reported expenditure for such purposes as salaries of clergymen, music, fuel, and lights as a basis (carefully excluding the cost of new buildings, repairs, and payments upon the principal or interest of debts), and then applying a knowledge of such local conditions as I have above suggested, the Bishop and his assistants ought to be able to make a relatively fair apportionment of the amounts which such parishes and missions should be asked to give for general Missions. No such apportionment, however carefully made, would ever be absolutely just; but, as time goes on, and we are aided by the experience of previous efforts, it will become increasingly possible to approximate justice.

When the table of parochial apportionments has been completed by the diocesan authorities, it should be made known to the respective clergy and parishes by a Pastoral Letter set forth by the Bishop to be read at public service in all of the parishes, with the direction that in reading the Letter each clergyman should make known to his congregation the amount apportioned to them. Of course we should not be sanguine enough to suppose that the efforts of the Bishop can cease with simply issuing his formal Pastoral and making known the amount of the respective parochial apportionments. From time to time, in the diocesan paper, and by other similar means, reports of progress from the various parishes in raising the amount of their apportionment should be made public.

There is one point in this task of diocesan propagandism which, it seems to me, should not be overlooked, and that is, to lay special emphasis upon the duty of every congregation at least to take up an offering for general Missions and do something for the cause, however feeble or beset with difficulties the struggling parish or mission may be.

The circumstances of our Dioceses vary so much with respect to their needs for home work and consequent ability to give for general Missions, that no system of apportionment can be equitable, and consequently thoroughly effective, which is based arbitrarily upon the official reports of parochial expenses. In the last year's apportionment, we were informed that a latitude was allowed of between three and one-half and five per cent., and that to the extent of one and one-half per cent., the committee endeavored to make an allowance for the varying abilities of the various Dioceses and Missionary Districts. But I respectfully submit that the needs for home work and the consequent ability to give to general Missions vary in our Dioceses to an extent vastly in excess of one and one-half per cent. Some Dioceses are so situated that they can and ought to give at least 5 per cent. of their total parochial expenses to general Missions, while other Dioceses will be liberal beyond all reasonable expectation if they give as much as three per cent. For example, the Diocese in the middle West or in the South, which is paying the salary of its own Bishop, with little or no endowment; which has comparatively few strong, self-supporting parishes; which covers a vast territory with a widely scattered Church population; which has many feeble mission stations many miles apart, reached with great expense for railroad fare, by traveling missionaries; which has comparatively few fields where there is not some urgent need for building churches, parish houses, and rectories, or for liquidating burdensome debts; is not able to give in the same proportion for general Missions, as is a compact Diocese, thickly populated, with a large majority of parishes already provided with the necessary church buildings and free from debt, and where, because of the nearness of the mission stations, it is possible for a single clergyman to cover economically several points; and where, too, there is a larger proportion of the people in comparatively comfortable circumstances, not forever shifting about in search of a bare livelihood.

Such a Diocese as that I have described as being typical of the middle West and South, has laid upon it the imperative duty of raising the very utmost sum that it can afford for carrying on

diocesan missions. The amounts raised for diocesan missions in these Western and Southern Dioceses are just as truly gifts to Missions, as if sent to China or Japan. It would be poor policy to let the Episcopal Church languish and die away in the missionary fields in our own country, including large areas in our poorer self-supporting Dioceses, while devoting all our means and energies to work in foreign fields, new Colonial possessions, or even domestic missionary districts. Do not misunderstand me. I am not depreciating our duty of giving to the utmost of our ability to Foreign Missions, and to the great work of planting and maintaining the Church in our domestic missionary districts. God forbid that I should be so misunderstood. On the contrary, what I am pleading for is, that our whole missionary cause should be regarded as one; and that this vast field of diocesan missions should not be ignored and thus forced into an apparent, though unwilling, antagonism to the needs of the general Domestic and Foreign field. I believe that it is absolutely vital to a continuing success of our home missionary work, including the permanent success and efficiency of the apportionment plan, that the Church should arouse herself to a conception of the truth that the whole missionary cause is really one. Unification and harmonious coöperation should be the watchword of the hour. In the long run, fair play, justice, and honest recognition of existing facts, will prove to be the best policy. This general truth cries out for recognition, if we are going to make the apportionment plan so fair and equitable that it can become and continue permanently successful, as a means of bringing the cause of Missions home to the heart of the American Church. A knowledge of the needs of each Diocese in its diocesan missionary work, and a fair recognition of the fact that such diocesan needs legitimately affect the ability of any Diocese to give for general Missions, is absolutely essential to the making by the Board of Managers of even an approximately fair apportionment.

As a means towards accomplishing this unification of our missionary effort with its attendant equitable apportionment, and consequent enduring success, I venture to make the following suggestions:

1. That diocesan missions should be formally recognized as an integral part of the missionary work of the American Church.

2. That every diocesan Board of Missions, with its Bishop as president, which chooses to avail itself of the opportunity and to comply with the conditions, should be recognized (like the American Church Missionary Society) as an affiliated branch or auxiliary of the general Board.

3. That each diocesan Board of Missions, which seeks such recognition, should be required to make detailed reports (annual or quarterly) of receipts, expenditures, needs of the field, and all circumstances which bear on the ability of the Diocese to contribute.

4. These reports, showing the circumstances, the ability, and the needs of each Diocese, if properly made and tabulated, would afford data on which the general Board could gradually arrive at a fair apportionment of what each Diocese ought to pay for general Missions, just as clearly as reports now called for show what the Diocese or District ought to get.

5. The official publications of the general Board should have a column in which the amount each parish had paid for diocesan Missions would be credited to it, just as clearly as there would appear the amounts given for Domestic, Foreign, or Indian Missions. This last feature alone would lift a great burden of reproach from our Church, when her receipts for Missions were compared with those of other religious bodies. At present, diocesan Missions are ignored.

May I venture to add that in those Dioceses where a considerable success has been achieved in stimulating the Sunday Schools to give large Lenten offerings for Missions, it would increase the effectiveness of the Apportionment Plan in such Dioceses if the Sunday School offerings were first added to, and included in, the respective diocesan and parochial apportionments? I do not mean by this that the Sunday School offerings should lose their individuality, and that thus a chance would be given to the adults of a parish to hide their stinginess under the cover of the Sunday School offering. The Sunday School offerings could, and should still, be kept distinct, and marked, as at present in the publications of the Board, by an asterisk, thus distinguishing them from the offerings received from adults; but nevertheless the Diocese or parish whose Sunday School children are making a noble record, would not suffer unjustly by comparison with other Dioceses, whose Sunday Schools were far behind, but which had managed (perhaps because of this fact) to make their parish offerings appear relatively larger. In several Dioceses and parishes of which I have knowledge, the Sunday School offerings have been worked up to their present point by centering the missionary enthusiasm of the Diocese or parish very largely upon this object. Large numbers of adults have availed themselves of the convenient pyramids as a way of making their offerings for missions. For example, the Sunday School of Gethsemane Church, Minneapolis, has undergone a long campaign of education, and with the aid of its adult Bible classes, reached this year a total of \$435 in its Lenten offering. No wonder the rector asked me whether he ought not to take a part of this and apply on the parish apportionment of \$600, which was going to fall upon them heavily. In this instance I said No, because the drop in the Sunday School offering would dampen the ardor of the children, not only of that parish, but of the Diocese, whose hearts are enlisted in an effort to equal and if possible sur-

pass their previous records. You know how important it is in generating the enthusiasm of children, that we should keep the Sunday School offering advancing, and not let it fall back. But do you suppose that many rectors are going to continue to put their whole heart into keeping up and increasing the Sunday School offering, if, as a consequence, they are, year after year, shamed and mortified by seeing their parish credited with an apparently ignominious failure to give to the missionary cause? Hence, for the sake of the Sunday School offering, as well as for the sake of success of the Apportionment Plan, I shall continue to hope that by another year the Sunday School offerings will be included in the parish apportionments, although in the list of acknowledgments they may still be kept distinct from the general parish offerings by the use of an asterisk or similar device.

In conclusion, let me say, that while I have earnestly advocated these various propositions, because I believe them important to the accomplishment of that goal which we all desire, namely, making the Apportionment Plan effective in our various Dioceses; I believe that every Bishop and every clergyman and layman in this Council, should go home resolved to make whatever system has been adopted, a success by every means within his power. We may believe that there are defects in the plan, and that we can suggest improvements; but, whether our ideas are adopted or ignored, our duty to strive with might and main to do our level best remains the same. After all, it is Christ's cause, and, thank God, the Great Captain of our Army can look into each soldier's heart, and He knows whether each soldier has done his best.

Following Bishop Edsall, was the Ven. ALEXANDER MANN, D.D., Archdeacon of Newark, who spoke to the subject of the effectiveness of the Apportionment plan, *In the Parish*.

Dr. Mann spoke in support of the plan, showing how it had been in use for six years in the Diocese of Newark for diocesan purposes, and had been a thorough success. He laid stress upon the duty of each parish in raising its appointed quota, and of the importance of making known to each parishioner the purpose, and so creating an individual responsibility and interest.

During the discussion which followed, BISHOP TUTTLE, from the floor, supported the plan with figures made up into a statement comparing the previous year with the present, by means of which he showed that under the workings of an Apportionment, more parishes and missions had been brought to contribute for Mission work, than previously.

Close upon the noon-day adjournment, Mr. GEO. C. THOMAS made some brief but concise explanations. He said that, as a business man, he knew of no safer investment than in the Domestic and Foreign Missionary Society. Referring to a remark passed during the sittings of the Council, he explained that not one penny of missionary contributions had passed into the cost of erecting the Church Missions House; on the contrary, not only was it built with funds provided for the purpose, but, aside from the building supplying rooms for the Missions work that would otherwise cost something like \$25,000 annually for rental, by renting the other parts of the building, fully 2 per cent. was added to the income. As to expense of maintenance, he said the past year the cost had been .064 per cent., against .066 per cent. the year previous, a saving of .002 per cent.

Mr. Thomas feelingly alluded to resolutions passed in his absence thanking him for his services as Treasurer. He said he did not feel he deserved such recognition; it had been no hard work; all was done from a heart full of interest; and he could not have accomplished what has been done but for the zealous work of the New York office force.

MISCELLANEOUS.

The afternoon session, on Thursday, was devoted to routine matters, and at its conclusion, the Rev. M. A. BARBER, of St. Mark's Church, San Marcos, District of Western Texas, gave to the Council an account of the work, and appealed for aid in completing the church building, which is to be a memorial to the late Bishop Elliott.

A resolution was adopted, requesting the Board of Managers to consider the matter of increasing the appropriations for schools in South Dakota, in order that those closed because of cutting off of Government aid, might be re-opened.

Committee appointed to arrange for the next Missionary Council, is as follows: The Bishops of Connecticut and Virginia, the Rev. Alexander Mann, D.D., of Newark, the Rev. Chas. D. Williams, D.D., of Cleveland; Messrs. Ewing L. Miller, of Philadelphia, and W. Mynderse, of Long Island.

At the conference, Bishop Nelson of Georgia presided, and in opening, he referred to the obligation acknowledged by St. Paul, and binding upon us: "I am a debtor both to the Greeks, and to the barbarians," and said it was our duty to consider ways and means by which to recognize and fulfil those words.

Mr. Francis J. McMaster of St. Louis, Mo., was introduced, and spoke to the subject:

"WHAT DOES THE CHURCH OWE TO THE MISSIONARIES?"

Mr. McMASTER presented a comparison which aroused both laughter and applause. In the past, he said, missionaries have been martyrs. But what can you expect of a man who receives less salary than a third-class clerk? There are janitors and doorkeepers in

this city who receive larger salaries than many of the missionaries of the Episcopal Church.

Following Mr. McMaster, there was introduced the Rev. David H. Greer, D.D., rector of St. Bartholomew's Church, New York, who continued the subject.

WHAT THE CHURCH OWES TO HER MISSIONARIES.

REV. DR. DAVID H. GREER.—There are two important duties which the Church owes to her missionaries, in the comprehensive scope of which all others are included. One is to train them, and the other to support them. I wish to say a few words about each.

First, about the training. And by that I do not mean the usual academic and theological training which a clergyman receives, but something else beside. For the missionary is something else beside. I am speaking, and shall speak, of what is commonly called the "foreign mission" field, and hence he should receive something else beside the usual preparation. He is not only going into the ministry, but he is going to exercise that ministry in a strange country, among a strange people, and therefore he should have some adequate knowledge of them before he goes among them, their character, their history, their development, their customs and traditions, if possible their language; but certainly their religion, for that is what, as a religious teacher, he will have to meet and come into contact with.

It is true of course, and I do not forget it, that some essential things about that foreign religion he can only learn when he is on the spot where that religion is. Neither do I forget what is also true, that one of the best ways in which to learn and know what that religion is, or any religion is, is not on the spot. It must, as Professor Clarke has said, be studied as well as observed, which study of it, in the wholeness of its outline and the fulness of its content, can best be done at some remoteness from it, through the medium of a perspective, its history and writings, its best interpretive writings, in order thus to learn its theory and philosophy, its vital and essential characteristic features, in order thus more fairly and fully to apprehend it.

That is the kind of training which the general Government gives to its missionaries, its sailors, and its soldiers, who, not after they go, but before they go, from their training schools at Annapolis and West Point, know all about the seaports and the harbors and the defensive fortifications and military strengths and armaments and equipments of all the different nations and kingdoms of the world. But how is it with the Christian Church and her soldiers? Not those who are to do their Christian fighting here, in the midst of a Christian environment; but those who are to do a harder kind of fighting, in another kind of environment, alien and unfriendly and often openly hostile.

If the missionary spirit and enterprise is to become one of the vital forces and enthusiasms of Christendom, the Church must go down to the root of the matter and begin at the beginning, by establishing, either independently or in connection with her theological schools, her great missionary colleges or missionary courses, and thus be able to give to her candidates for Holy Orders for the missionary field, in addition to the present prescribed canonical studies, a more complete and thorough missionary equipment than what, as far as I am aware, she now is giving to them. Then indeed and only then will she be prepared to take up her missionary task as she ought to take it up, with a strong and strenuous grasp. Then indeed and only then will she be prepared to go upon her missionary journey with that religion of Jesus Christ which is to conquer without compromise, the religions of the world.

That is the first duty which the Church owes to her missionaries, to train them; and then the second follows, to support them in their work. For what is the missionary work? It is to teach and preach the missionary faith. And what is the missionary faith? It is essentially this: That all human life belongs to Jesus Christ; not some of it or a part of it, but that human life as such belongs to Jesus Christ. That is the missionary faith; and that is the Christian faith. It is the essence of the Christian gospel. And when I hear a person say as an objection to Christian Missions, especially foreign Missions, that there are heathen at home to be converted first, I feel disposed to answer, Yes, so there are, and you are one of them, or your faith at least is heathen; and in your heathen faith the most obdurate of them all, and who among them all needs conversion most, because you are standing in the way of the onward march of the Christian faith and blocking the progress of it.

But something else the Christian Church must give. In the early days of the Church she seems to have had the power of working miracles. That power has been withdrawn, and in its room another has come, which is equally great, or greater. The power of working miracles is superfluous in a Church endowed with the power of a property qualification, and which is, all things considered, one of the most effective forces that God has ever put into the hands of man. This great power of property, which has been so often used for evil and wrong, the Christian Church possesses now for the kingdom of Jesus Christ; and if she is not doing a work commensurate in its scope with that which was done in the Apostolic Age, it is not because she is less endowed with an outward and visible power, but because she is lacking in that Apostolic faith which was and always will be the distinctive Christian faith, that all human life belongs to

Jesus Christ, and not to the dead and gone, but to the living Jesus Christ.

That is what the Church needs to-day, that old Christian faith, to enable her to do her full Christian work. At her own doors, in her own neighborhood, on the Western plains, in China and Japan, and the islands of the sea and along the African coast, none the less here because there, none the less there because here, but as broad as the borders and as deep as the needs of that widely scattered yet united human life, all of which belongs to the living Jesus Christ.

THE FINAL MEETING.

On Thursday evening, the Academy of Music was filled to overflow with an enthusiastic and appreciative assemblage. When the curtain was raised, there was revealed to the view a mass of vested singers, comprising the choirs of the Church of the Holy Apostles (together with the auxiliary choir of that parish), the Memorial Chapel of the Holy Communion, and of St. Simeon's Church. Then the Bishops filed in, about forty in number, to places provided for them on the stage, the Church's "grand old man," Bishop Tuttle, taking the post of presiding officer.

The general subject was "The Challenge to the Church," subdivided into three parts.

After singing the hymn "Ancient of days," the vast audience standing, and joining in, the Creed, Lord's Prayer, and Collects were said, and Bishop Doane of Albany stepped forward and delivered his inspiring address:

THE PRESENT CHALLENGE TO THE CHURCH TO EXTEND ITS MISSIONARY OPERATIONS BOTH AT HOME AND ABROAD.

I.—AS SHOWN BY THE ABUNDANT OPPORTUNITY.

THE BISHOP OF ALBANY.—The present challenge to the Church to extend its missionary operations at home and abroad is shown by the opening opportunities.

It is the Church that is challenged,—

By opportunity,

To larger missionary operations at home and abroad.

First of all, the opportunity. One is blinded and dazed by these wide openings. That old theory of Roman roads as opening the way to Christian Missions, barely twinkles with the suggestion, which blazes before us in the Providential roadmaking of our day. They were but as blazed trees in the forest primeval, contrasted with the mapped out world, and the girdled continents, and the seas no longer pathless, and the barriers of distance and exclusion swept away. It is an old story too familiar to need developing. There is no wall in China. There are no prohibitions in Japan. Steere and Livingston have explored Africa to its centre; commerce, with its conquering flag, has charted all the oceans of the world; and prejudices are melting fast away before civilization, which is the under side of Christianity; until every mountain has become an Areopagus from whose top we may "declare Him whom men have ignorantly worshipped," while the utmost parts of the earth are the only limit of that proclamation, about which we may say "we have come as far as unto you."

I believe there is no question any more of the farsight and the foresight of the two great statesmen, John Hay, who pierced through the exaggerations of the first reputed massacres in China; and Bishop Graves, who saw and said that the horrors during which thousands of converts sowed the seed of martyrdom have opened the field which is white unto the harvest.

I believe there is no question but that Japan, which sought some standard of social ethics for selfish and commercial ends, is coming to feel that they have no other foundation than the Sermon on the Mount and the life of the God-Man who preached it.

I believe there is no question, but that Seward's scouted wisdom in the purchase of Alaska, and the hard-fought determination of this Church to send a Bishop there, are vindicating themselves by their results. And I am as sure, that men are living to-day, and not the youngest men either, whom Brent and Van Buren and Restarick will convince that what was called the new departure of our government was God's call to Christian men to push and thrust out a pure gospel and a purer life into "the regions beyond." And I am sure that fond and futile objection, which sought to bar out the Church from carrying the stewardship of the preached word, and the unutilized and unsold sacraments, into countries imperfectly evangelized, is losing the charm of its first seductive appeal, to keep us out of Brazil and Cuba; or to hold down our work in Mexico, for whose relief the day is coming, when wiser and braver counsels will prevail. We are blinded and dazed by the abundance and overwhelmingness of the opportunity. We are like hounds who lose the scent because it is so strong, so various, so tempting along innumerable lines. But long looking and sound training will come to help us not to stand in idle and useless wonder and distraction, but to seize, first one, and then another, some one, and some another, of these crowding opportunities, to work for Jesus Christ.

After declaring that the same problems and opportunities are presented by our work at home, he continued:

Brothers and friends, it is the physical law of the universe, that Nature abhors a Vacuum; wherever anything is empty, something rushes in to fill it; water, or air, or earth. Surely this must be true in the natural law of the spiritual world. If there is an empty

soul to which Christ has not yet come, an empty place of the earth where the message of the gospel has not yet sounded, there the spiritual forces must hasten by the instincts of their natures, and on the impulse of the necessity to fill the vacuum with the fulness of the knowledge of Jesus Christ.

This is the challenge to the Church, and the Church will hear it and respond to it. It comes to you and to me, as individuals, with our ears dull, it may be, with age and disappointment and weariness of effort. But the Church, thank God, is never old nor weary, nor disheartened. She is young with the vitality of her inseparable Head, she is young with the vigor of the indwelling Spirit, and all that we can do, weary and worn and old, is to delay and put back the purpose of the coming and the extension of the Kingdom, and to lose our share as fellow workers with Christ.

The plea for extension is the plea for life, for the life which we have now, which will die if it does not grow under the universal law of all living things. It was a favorite text of the martyr missionary, Bishop Patteson, "Let your heart fear and be enlarged, not the fear of cowardice and hesitation, but of reverence and awful obedience, which widens and deepens, and increases the love and service."

There is a parable of this possibility which lies before the Church, in the great work which the government of the United States is undertaking under the name of irrigation. There are the great waste stretches overgrown with the wild growth of coarse desert grass. The soil and the sky are waiting and ready for the harvests that can sustain great herds of cattle and large settlements of men. Only the water is wanting. The opportunity is there and the two things needful are the digging of the channels and the tapping of the streams. Our extension work is just this, the digging of the channels, the extension of the Church's ministry and service, to take hold of the starved spiritual growth of people whose souls feed only on the half nourishment of that natural religion which is everywhere where man is, and which produces only the poor crop of the natural virtues of unregenerate, unconverted, unevangelized, unsanctified humanity. Let us dig the channels deep and large and broad everywhere.

And then the water! That is waiting, more abundant even than the opportunity; waiting if our religion is real, if our faith is alive, if our Christianity is the Christianity of Jesus Christ. "Whosoever drinketh of the water that I shall give him," Jesus said to the woman at the well of Sychar, "shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life."

The Rt. Rev. Dr. Hall, Bishop of Vermont, was presented, as having kindly consented to speak in place of the Bishop of Kentucky, whose duties as Chairman of the House of Bishops had prevented him from fulfilling his part of the programme. Bishop Hall's speech was one of his masterpieces, and was upon

"THE CHALLENGE." II.—AS SHOWN BY THE ABUNDANT RESOURCES OF CHRISTIAN PEOPLE.

THE BISHOP OF VERMONT.—I regret that the unexpected call to substitute for Bishop Dudley has not given me time to prepare for presentation certain figures for comparison; so I must rely mainly upon the enunciation of principles. The Episcopal Church is not a poor Church, as compared with the Roman Catholic Church, and the leading Protestant bodies; but with regard to the things on which we pride ourselves and thank God for them, our Catholic inheritance, historical continuity, and freedom within well-defined limits, I fear we are more apt to *boast* of them, than to spread them as things that are ours only in *trust* for the world. A point of comparison, the Bishop said, is between amounts given for Church extension (he said he preferred that phrase, to the term "Missions") and amounts contributed to the beautifying and adding comfort to our parochial arrangements; losing in selfishness the proper thought as concerning those things as the glorifying of God.

The apportionment step is the best possible step for us to take at this time; but its chief danger lies in the direction of encouraging wealthy parishes to pay too small a per cent. as compared with parochial enjoyments—such as new organs, a reredos, elaborate vestments, or expensive choirs. The Jewish law of tithes is not, I suppose for Christians. It is just as binding as the Sabbath, however. But the principle remains, Christian people can hardly be expected to give less. If they really and generally recognized this, there would be no difficulty at all about support of Missions; and the Board of Managers would not have to labor over the task of apportionment. The apportionment would almost make itself. It would be done, as is always the most healthy way, not by external constraint, but by *internal impulse*. The apportionment plan has, at any rate, two great advantages. It recognizes the business principle, that the Board of Managers must have some reasonable assurance of its income before it can grant its appropriations. I have heard this plan spoken of as evidence of a lack of faith; but I recognize it as a manifestation of morality. You and I have a right to say we will go forth, and if the equipment comes, all right; but neither the Board of Missions, nor the Board of Managers has the right to impose upon others the going forth with no reasonable guarantee of meeting their needs and expenses.

The second great advantage of the apportionment plan is, that it increases the sense of responsibility. It teaches that the work is

ours, and not the Board's; and that we must shoulder the burden if we are to share in the recompense. And as recognition of this principle grows, we shall find larger apportionments desired, rather than smaller; we shall find much larger gifts received. The great point is to reach those—not Dioceses, nor parishes, but—*individuals* among those large numbers "who profess and call themselves Christians," who have not recognized their responsibility, and who, therefore, do not realize their religion, nor reflect upon what it would be to them to be deprived of the light which this Church of ours, from the cradle to the grave, brings to them from the other world through creed and prayer and Scripture and Sacrament.

The hymn "Rise, crowned with light, imperial Salem rise!" was sung, and the third section of

"THE CHALLENGE. III.—AS SHOWN BY THE RESULTS OF MISSIONS DURING THE NINETEENTH CENTURY,"

was discussed by the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of Kyoto, Japan.

BISHOP PARTRIDGE began by a reference to the reply of our Lord to John's disciples, bidding them "Go and show John again those things," etc., and step by step he told of the work in the foreign field, amongst *all* conditions of men. Drawing a parable from the tri-colored horses in the Revelation, he saw in the red, sin, in the gray, pestilence, and in the white, death, and with burning eloquence and force portrayed the work with each. He said, especially:

A few years ago, when the Russian fleet appeared and turned its guns on one of Japan's chief cities because of some insult to their flag, the people were stricken with terror, and the Mikado trembled and said, "What shall we do?" The answer was, "There is here a man, aged, and experienced, a teacher of the Christian religion in this city, ask him." He was sent for, and, replying to the Mikado, said: "Go yourself and tell of your personal sorrow and sympathy and interest." He sped upon the errand; the dark cloud was dispelled, and peace prevailed.

One of the saddest things I find when re-visiting this Christian land, is to be so often met with the question, "Is it not the lower classes only who are reached by the missionaries?" I am proud that our Church *does* reach the lower classes. There is something wrong in a Church that does *not* reach them; for we read that when our blessed Lord trod the soil of Galilee, it was "the common people" who "heard Him gladly." But our work is also impressed through the Custom House, and other high officials. I have laid apostolic hands upon the head of the uniformed officer, kneeling side by side with the humble artisan and the farmer—and the influence of the work and its possibilities are far beyond expression. You may say that it is a matter of international policy, the changing of customs to be more in accord with ours; but it is *more than that*; and on my honor I can say that any imputation of the lack of vital religion in the foreign work of the Church is not true. Such imputation I *deny*; and call upon you all to help me deny it.

THE CLOSING.

After the hymn, "From all that dwell below the skies," BISHOP TUTTLE summed up the results of the Council in a few well-chosen words, and, when the vast audience had sung the hymn, "Fling out the Banner! let it float!" the venerable Bishop pronounced the benediction, and the grand Missionary Council of 1902 passed into history—yet not without leaving many an inspiration behind.

SIDE-LIGHTS OF THE MISSIONARY COUNCIL.

The Rev. Dr. McKnight said, in one of his brief speeches, he had attended many such Councils, but that just closed was the most enthusiastic, inspiring, and interesting of them all.

At no session were the seats of delegates sparsely filled. Not only was the space assigned to them filled, but the rear seats and galleries contained a full complement of interested listeners, both men and women.

A feature of the reception given to the Council by the Church Club was the ladies who assisted in receiving. These were Mrs. Wm. Bacon Stevens, Miss Mary Chester, niece of Bishop Whitaker, Mrs. Mackay-Smith, representing the families of Bishops, and Mrs. Geo. C. Thomas, Mrs. W. H. Ingham, and Mrs. Francis A. Lewis, wives of the President and two Vice-Presidents, respectively, of the Club.

The Alumni associations of Berkeley and Seabury Divinity Schools enjoyed their reunion and banquet during the recesses of the Council.

"The present Council is really a notable one, bringing together, as it does, the flower of the Episcopal Church. It contains many picturesque figures and distinguished Churchmen, scholarly thinking men."—*Evening Bulletin* (Philadelphia).

The snap-shot cuts reproduced in this issue, are from photographs taken by the *Press* and the *Inquirer*, two of Philadelphia's leading daily papers.

An amusing incident occurred during the conference of Tuesday afternoon. Bishop Nelson of Georgia was presiding, and Mr. F. J. McMaster in the act of giving his paper, when an apparition appeared at the chairman's desk, in the form of a very small messenger boy, who handed the Bishop a telegram, meantime retaining his cap on his head. As the Bishop held the message in one hand, he quietly removed the lad's cap with the other. The storm of applause was untimely for the speaker, but uncontrollable.

WOMAN'S AUXILIARY.

ON THE first day of the Missionary Council, the Woman's Auxiliary held a conference of the officers of the diocesan branches. It began with a celebration of the Holy Communion, in Holy Trinity Church, Philadelphia, the Bishop Coadjutor of Pennsylvania being the celebrant. After the service the officers were entertained at breakfast by the Pennsylvania branch, at the rooms of the "Acorn Club," and a business session followed. Miss Emery, the General Secretary, said a few words of welcome, and called to the chair the President of the Indian Hope of Philadelphia, a society older than the Auxiliary itself, but now affiliated with it. Brief addresses were made by the Rev. Dr. Lloyd and Mr. Geo. C. Thomas. The roll of Dioceses was then called and a large number responded, among them Alaska and Hankow. One member of each diocesan branch was requested to give a report or message from her Diocese, and thus many helpful thoughts and suggestions were received. A report was read from the Committee on Missionary Workers. The meeting adjourned to attend the opening service of the Council, but reassembled on the following day, when Miss Sybil Carter gave a helpful address on the "Spiritual Side of the Work," and a graduate of Wellesley College spoke of the duty of arousing missionary interest among college girls. Among the topics discussed were the importance of the mid-day prayers for Missions, and the duty of visiting the country parishes and weak mission stations in order to enlist the women in the great cause. Miss Emery declined to make an address, saying that her message is in the printed report of the Woman's Auxiliary.

ST. BARTHOLOMEW'S, THE GREAT.

ONE OF LONDON'S MOST INTERESTING CHURCHES; BUILT BY RAHERE, WHO ALSO FOUNDED THE ADJACENT HOSPITAL OF ST. BARTHOLOMEW.

BY THE REV. W. S. SIMPSON-ATMORE, M.A.

THE writer, first as a resident of, and afterwards as a frequent visitor to England's metropolis, in making good use of the many opportunities afforded him for research, studied intimately and affectionately the details of architecture, the traditions, the monuments and other objects of interest in the different ecclesiastical edifices of that city, and reached the conclusion that the churches in London (excepting of course St. Paul's and Westminster Abbey) of most interest to the visitor are St. Bartholomew's the Great in West Smithfield; St. Saviour's, Southwark; St. Sepulchre's, opposite Old Newgate; All Hallows, Barking; and the two Chapels, St. Peter's and St. John's-inside-the-Tower. But as it is impossible in the space at his disposal, to do justice to all these churches, he will speak only of one—of that one whose name appears first on the list.

The Priory Church of St. Bartholomew, the Great, located in West Smithfield, near "Duck Lane," a street mentioned in literature and made famous by Swift's supposition as voiced in the lines on his own death, that his works may be found there, was built by Rahere, and received its charter of privileges from King Henry the First, in the year 1133, A. D. This charter, after granting to Rahere and his church freedom from all earthly servitude, power, and subjection (except Episcopal customs), concludes in these memorable words: "And let all the people of the whole kingdom know that I will maintain and defend this church even as my crown." It is interesting to note that the witnesses to this charter were among the greatest men of the time, and also that to their coadjutorship reinforcing the King's almost paternal care and ever ready support was it that St. Bartholomew's was enabled to take its place—and that a unique and high one, even during the adolescent period of its existence, among the leading religious houses of the land.

Another piece of rare good fortune happened to this Priory church, strange as it may seem, immediately after the Dissolution of the Monasteries when agreeably to the condition of sale accompanying the transfer of the property that part of it which is now the parish church was reserved and set aside for perpetual parochial use—thus not sharing the unhappy fate of the other buildings. So it happens that the people to-day residing

in Smithfield can attend the services in the same grand old edifice as that in which there worshipped, first—the Augustinian Canons who were the occupants from the reign of the First to the Eighth Henry, and afterwards—the grantees and rich personages who made their home in Smithfield from the time of the Dissolution down to that of the Restoration.

The following is the interesting old story about Rahere the Founder and the cause which led up to the building of St. Bartholomew's. It seems, about the year 1120, Rahere went on a pilgrimage to the site of St. Paul's martyrdom in Rome, and while there was stricken down with a severe case of malarial fever. This caused him to think much and seriously over the remissness of his past life, and made him also resolve to lead a new and better one for the future. He furthermore determined to found a Hospital for the poor in the then suburbs of London. Now we come to the marvelous part of the story. During the convalescent period that followed his sickness, he had a Divine illumination, by the aid of which he saw an eight-footed, winged beast which forthwith took hold of him and carried him upwards to the sky. The beast was about to drop him into the bottomless

of great events that occurred in St. Bartholomew's; also the many related scenes enacted in other places. The writer himself well remembers having seen such visions of the Mighty Past. Standing before the beautiful tomb of the founder, on which is placed his effigy, and over this a vaulted canopy of splendid tabernacle work, and reading the words, "Hic jacet Raherus, primus canonicus et primus prior hujus ecclesie"—he seemed to see a spectacle grand yet impressively solemn—the spectacle of Princes and Barons, Prelates and Priors, Warriors and Statesmen, Monks and Scholars met together at the grave to pay the homage of respect to him who had but recently been taken from them. Very plainly did he picture that august assembly and that solemn ceremony of tenderly laying away in the church he had loved so well, the remains of the good Rahere



TOMB OF RAHERE, THE FOUNDER,
ST. BARTHOLOMEW'S CHURCH, W. SMITHFIELD, LONDON.

pit, when Rahere cried aloud, and a "noble form" appeared, saying: "I am Bartholomew, the Apostle of Jesus Christ, that come to succor thee in thine anguish." The apostle, after rescuing him, bade him build a church in Smithfield. This Rahere, by and with the assistance of the Bishop of London, at once proceeded to carry out.

Of the interior objects of interest with which this church is bountifully supplied it may be said there are so many that it is difficult to select those which should be mentioned in an article of this kind. The visitor standing under the tower and taking in the beautiful vista down the aisles and across the transepts, has certainly a vision of surpassing beauty and grandeur. He can see the triforium, the arches, and pilasters, all of the best period of Norman architecture; the quadruple marble shafts; the pointed and elaborate Early English clerestories; the Monastic choir; the two transepts; the stone screen; the ambulatory; the Lady Chapel; Prior Bolton's window; the tomb of Rahere and that of Sir Walter Mildmay. And beside these objects (and those which on account of want of space I am unable to mention) there are, in this church, still other things which may be seen by another eye—that of the mind—the vision



SOUTH SIDE OF CHOIR, WITH PRIOR BOLTON'S WINDOW IN TRIFORIUM,
ST. BARTHOLOMEW'S CHURCH, W. SMITHFIELD, LONDON.

—its first Canon and first Prior—when in the anguish of the hour, impelled by unflinching loyalty and noble devotion, the Regulars of the Order and the visiting ecclesiastical and state dignitaries gave unrestrained vent to their feelings—chanting the solemn Requiem amid a flood of tears.

Yes, and once more, after turning around to behold the gorgeous Mildmay monument, with its marble paneling and gilded mouldings—the tomb of him who was Elizabeth's Chancellor of the Exchequer and one of her commissioners at the trial of Mary Stuart, there rose before the writer the vision of that never-to-be-forgotten tragedy which took place as the carrying out of the verdict of that trial—the execution of the Scottish Queen at Fotheringhay Castle. But enough, I must hasten on to another part of my subject.

Rahere, who died in 1143, was a great ecclesiastic and a noble philanthropist. We shall recognize him as being both these when we go through St. Bartholomew's Church and St. Bartholomew's Hospital—the two institutions which he founded. For the path of his church has been, so to speak, the road to the other world to hundreds of men for hundreds of years; while his Hospital, during the centuries that have come and gone since its foundation, has shed abroad its bright beams of health to thousands, aye to hundreds and hundreds of thousands of London's poor sick people. And the good work is going on to-day, for St. Bartholomew's Hospital relieved no less than one hundred and fifty thousand persons during the past year. Truly it may be said, Rahere's history is a wonderful example of success attending the resolution to lead a holy and a useful life.

"Cogitavi dies antiquos et annos aeternos in mente habui"—these words so often and affectionately uttered by the good monk of olden time when meditating on the glories of a still earlier period, will, I feel sure, be repeated with a like spirit of veneration and love by each and every awakened soul whose great privilege it is to visit the church and hospital of the pious Rahere.

"What is the missionary faith? It is essentially this: That all human life belongs to Jesus Christ; not some of it, or a part of it, but that human life as such belongs to Jesus Christ. That is the missionary faith; and that is the Christian faith."

—REV. DR. GREER.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.
By the Rev. ELMER E. LOFSTROM

FAILURE THROUGH UNBELIEF.

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Catechism: XXV. Requirements. Text: Heb. iii. 17-20.
Scripture: Num. xiii. 17-33.

IN ADDITION to the appointed Scripture lesson, the teacher should read the parallel accounts in Deut. i. 1, 2, 19-46; Joshua xiv. 6-15. See also Heb. iii. 7-19 and iv. 1-11.

The Children of Israel had reached Mount Sinai, fifty days out of Egypt, as we have seen. They left it on the twentieth day of the second month of the next year (Num. x. 11). They remained therefore before Mount Sinai for nearly a year. Such an interval of time is also required by the narrative, for the Tabernacle was completed during this time and the worship of the Tabernacle took its form according to the Divine direction. The organization of the people was also completed (Deut. i. 15).

The result of the first year was, in short, the changing of a band of freedmen under a single leader and his lieutenant, into an organized nation, with an organized worship. They came now, about fifteen months after the Exodus, to the border of the promised land. Everything was ready for them to go in and take possession of their inheritance. Jehovah was ready to redeem His promise, and Moses ordered them to go in and take possession (Deut. i. 20, 21). They had only to obey, trusting in Jehovah who had led them all the way and whose visible Presence was still leading them; and inside of two years from their leaving Egypt, they would have entered the promised land.

But they lost their opportunity. They first hesitated. They all asked Moses to send out spies to bring back a report of the land and its inhabitants. This was not a bad plan. Humanly speaking, it was a wise and prudent thing to do. Having Jehovah with them, they should have gone forward at His command, as they had done at the Red Sea. But next to obeying without question, this sending of spies was the best thing to do; and so it pleased Moses, and the Lord was not displeased; for He commanded Moses to send twelve men to spy out the land. *It is not prudence but distrust which is wrong.* And they showed distrust next.

The spies all agreed as to the fertility of the land to which the cluster of grapes they carried bore witness. They all agreed as to the strength of the people who dwelt in the land, and as to the presence of giants, "the children of Anak." There was no dispute as to the facts or the difficulties. Then Caleb (with Joshua, Num. xiv. 6) "stilled the people," who had evidently raised an uproar of complaint and manfully advised the people to go up and take possession.

But the other ten were in the same temper as the people, and easily worked upon the fears of the people, so that they lost their faith in their Leader and themselves. They rebelled against Moses, and would have been destroyed by Jehovah for breaking the Covenant by their distrust of Him, had not Moses interceded for them, pleading the Covenant Name of the Second Covenant as the ground for pardon (Num. xiv. 18 and Ex. xxxiv. 6, 7). Though they were saved from destruction, they were punished, and that severely. Every person over twenty, except Caleb and Joshua, must die before the nation could enter Canaan, after a discipline of forty years. God forgives them as a nation, but not as individuals; for they had shown that they could not be taught to trust Jehovah. A new generation must be reared, trained from youth to reliance upon Him.

We are told in the next chapter how the people, sobered by the result of their rebellion, were eager to go forward. But the Lord would not go with them, and in a sore defeat, they learned their helplessness without Him.

In contrast to the failure and cowardice of the unbelieving people shown above, contrast the success and the courage of the faith of Caleb and Joshua. They, too, saw the difficulties. But they looked at them only as insignificant obstacles to their entrance. They believed and trusted God, and saw Him above the difficulties. They laid the emphasis, not on these, but on the goodness of the land and its fruits. The reward of their faith was long delayed by reason of the unbelief of others, but their strength was preserved so that they enjoyed it to the full when it came (Joshua xiv. 11).

We may learn also from the faith of Caleb and Joshua, that no difficulties are too great to be overcome when God is on our side. A good example of the power of a single good and brave man against what seems insurmountable obstacles, is furnished by the work of District Attorney Falk in St. Louis just now. When crime is taken as a matter of course and committed by men of wealth and influence, as in the bribery of aldermen there, it hardly seems that a single staunch advocate of right and justice could do anything. But the result, in the conviction and sentencing of millionaire bribers and politically powerful bribe-takers, proves anew the power of right. A single brave boy will often recover the discipline of the whole class of mischief makers, and again a brave boy or girl may shame the teller of an indecent story and recover the tone and purity of their companions. Similar applications will readily occur to the teacher, who may find an application to fit her pupils.

Again, *Duty and difficulties combine to make opportunities.* Hindrances and obstacles may be discouraging and we do well to avoid them. But when duty sends us over them, they become a source of strength. If we never had anything to try our strength, we should soon grow weak. It always takes effort to ascend or climb upward, although it is easy to go down. The use of strength is the only way to keep strong, and the advance against difficulties may mean the saving of the whole being. The wresting of the blessing from difficulties rests with us. The same difficulties which brought the triumph and reward of faith to Caleb and Joshua, brought the failure and punishment of disbelief to the other spies.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

REUNION FACTORS.

To the Editor of The Living Church:

DURING the great debate in New York on Presbyterian creed revision, when someone said "Revision is in the air," a preacher replied, "Christian union is in the air."

Who can doubt this now in the light of the Polish Memorial and a Uniati movement, as it seems, in the Diocese of Fond du Lac, where the lamented Bishop Brown had already accomplished more in solving the problem than had any other prelate?

The course is clear. Our general legislative body must remove hindrances such as the name, adopt the Provincial System, if for no other reason than because thus can more Bishops be provided for the Church's aggressive work, and for the guidance and reception of those in other relations.

The Bishops may tolerate a measure of Congregationalism in parishes thus received, but they must break this up in missions and never allow it in congregations received with this status.

Not much argument is now needed as to the advantage of a more episcopal regimen. Methodism furnishes its *raison d'être*, but admirable as the working of its system may be in demonstrating the need and benefit of mission from above, this is the age of evolution, and evolution's great, primal law of continuity—what Prof. Drummond has called "the Law for Laws"—this, Methodism does not even claim.

Still, the Bishops may learn much from this system in the exercise of that principle of authority so much needed to check the crying evil of closed churches and unemployed clergy, the very thing which many of those ministering under any type of Congregationalism desire to escape from.

In most lines of business, success depends largely on the way people are convinced of the advantage of their patronage. No abler controversial works have ever been set forth than those demonstrating the source and origin of Episcopacy, and this is well; but our chief pastors in dealing with others (as the time is fast approaching that they will have to do as never before), will have to keep foremost, not only that what is expedient may be right, but as the late Bishop Spalding has well said, that "what is right must be expedient."

T. A. WATERMAN.

NAMES AND THINGS.

To the Editor of The Living Church:

I CANNOT see anything in the quotations from Holy Scripture to which the Rev. H. A. Stonex calls my attention in THE LIVING CHURCH for Oct. 18th to prevent my claiming very pertinently that the Invocation of Saints, the Catholic doctrine of Purgatory, the Sacrament of Penance, and what has been commonly called the Mass, in the West, are a part of the traditions that were taught from the beginning by word of mouth before the New Testament was written, or by the Epistles, since these things were all of common consent in the Early Church.

The Invocation of Saints is only a custom based upon the doctrine of the Communion of Saints. The doctrine only is *de fide*, of course, and yet, the custom has been universal from primitive times, and is therefore quite defensible by American Catholics. The doctrine of the Intermediate State, the priestly power of absolution and of consecrating the bread and wine, thereby becoming the Body and Blood of Christ, are unquestionably *de fide*. I refer the reverend gentleman to the editorial of THE LIVING CHURCH for Oct. 18, in which he will find two of these matters of dispute between us amply considered for our purpose.

And so I reassert that these four things, which I took the responsibility of calling by their common names, are matters of religion which all Episcopalians are pledged to defend.

I have been somewhat surprised that the discrimination between things and names has not been taken for granted all along. It is an open question when or whether it is expedient to use the terminology of the Church in the West, but this reverend critic seems to deny the fact that what are meant by "Purgatory," the "Hail Mary," "Confession," and "Mass," are matters of truly Catholic consent.

W. B. COLEMAN.

Utica, N. Y.

[This discussion is now at an end.—EDITOR L. C.]

NOTE FROM DR. HEBER NEWTON.

To the Editor of The Living Church:

MY ATTENTION has just been called to your editorial of some time ago, entitled, "The Passing of the Broads."

That article preached a very touching sermon on the decadence of the Broad Church movement, as suggested by the comparative inconspicuousness of my latter years, and my recent withdrawal from parochial work in New York.

Concerning the personal aspects of your criticism, it does not behoove me, perhaps, to comment; and yet I remember the example of a certain teacher, deservedly ranking high in the chronicles of Christianity, who, while confessing "I speak as a fool," proceeded to vindicate himself against the unjust strictures of his ecclesiastical opponents, by an *apologia pro vita sua*, in which the first personal pronoun is rather conspicuous.

Far be it from me to intimate that the editor of a Church paper may perhaps have overlooked some important factors in his by no means flattering summary of a life work, or have unduly emphasized the process of ecclesiastical freezing out so delicately described by his "witty" friend; but two rather serious facts really needed to be considered by even such an authority, in passing judgment.

The poor presbyter referred to, who never in his heart cared for "destructive" work, was only too glad to leave it behind him, for the most part, as soon as he had made it needless for him by making it possible in the Church of his birth and of his love. The fact that, on whatever "witty" theory, he was allowed to go on undisturbed in "the liberty of prophesying," even when that liberty covered the Higher Criticism and other kindred and awful heresies, establishing thus the right of the "free men of the spirit," released him from an unloved task for the loved work of constructive teaching.

Were this poor heretic sufficiently a disciple of St. Paul to quote letters received, even while writing this, from brother clergymen of recognized ability and conceded honor in the Church, as to this constructive character of his later work and its influence, he might feel better—but he refrains; only it is a little hard upon the old Adam in him that, since the press has little to say concerning truly constructive work in the thought-world, while it says so much about the men who are doing destructive work, in its various phases—it is a little hard, I say, for this poor heretic that, finding his early destructive work talked about and his later constructive work ignored, this

change of attitude toward him should be set down to his lapsing into the obscurity where he doubtless belongs.

There is another fact which should surely weigh somewhat in the judgment of a career such as that which THE LIVING CHURCH has so summarily pronounced.

For fifteen years—to drop into the disliked first personal pronoun—I have worked under a heavy strain, of ill health. Thrice in that time have I broken down, with a nervous collapse; in one case being out of my pulpit for nearly three years. This has necessitated the abandonment of nearly all activities other than those of my parish. It is quite natural that the Editor of THE LIVING CHURCH should be ignorant of this fact, but it is a fact of some importance in judging my work.

This fact is, in reality, the key to the action so severely condemned—my acceptance of the preachingship in Leland Stanford University church. It had become clear to me that I could no longer stand the strain of regular ministrations in my city parish. As I was on the point of retiring from them, the invitation to Stanford came to me—seeming to promise me, in the lighter work, the change of environment, and the favoring climate, a chance of continuing the loved work of preaching. The harsh strictures upon my abandonment of parish ministration and my withdrawal from distinctively "Church work" are thus seen to be beside the mark. Surely Catholic Churchmanship is not so shriveled and shrunken a thing as to count out from the legitimate activities of a clergyman of the Protestant Episcopal Church the important duty of preaching to the fourteen hundred young men and women of a great University, and of leading the worship in one of the noblest churches of the land, a church instinct with the hallowed symbolism of Christian art. When the surviving founder of a great university, with rare spiritual insight, seeks to provide, in a settled pastorate in this splendid church, for the spiritual inspiration of the students of the University, and asks a clergyman of the Protestant Episcopal Church to accept this important work—is this an abandonment of his Church?

As for any hankering after the pale halo of a nineteenth century martyrdom, such as your editorial suggests, it is well enough known in these parts that I could, more than once, have easily forced the hand of the ecclesiastical authorities of the Diocese, had I not cared more for peace than for notoriety.

Possibly, as your editorial intimates, with a scarcely concealed air of patronage, ecclesiastical honors and preferences might have come to me, but for my "intellectual vagaries." Who knows but that I might now have been Bishop of Guam! Indeed, whispers of the sort contained in your editorial have come more than once to me—sometimes in a tone of affectionate regret from men whom I have wanted to honor; but, somehow, they have always seemed to me faint, far-off echoes of the temptation hissed in the ear of the Master of us all, as He stood on the mount and saw the kingdoms of the world and all the glories of them.

I submit that an article such as that in question is scarcely a Christian way of treating a presbyter's forty years' work, done after his best fashion, in our common Church. It is the sort of thing which leads to the judgment of one of our ripest and wisest clergymen—"I have too little faith to stand the reading of religious papers."

I would greatly have enjoyed replying to the main argument of that article at the time, had you permitted my so doing. But, unfortunately for me, I was too ill then to care for even such weighty concerns as the happy dreams in which the writer of that article seemed to be luxuriating. The misconceptions involved in that review of Broad Churchmanship were so glaring and so fundamental that even a man given to "intellectual vagaries" ought to have found it easy to have dealt with them.

As though there were no positive, constructive principles underlying the true Broad Churchmanship—the Broad Churchmanship which is anything more than the mush and milk of an easy-going "tolerance"!

As though there were no "articles of belief," of a most clear-cut character, most firmly held and most rejoicingly lived in! As though these were not so large and so truly "catholic" as to dwarf into the petty provincialisms of piety the wearisomely vaunted catholicity of our ultra Churchmanship!

But, at this remove from the editorial in question, such a reply might seem to be tilting against ancient history. It would be actually cruel, too, to disturb the happy dreams of infallible editors. If the writer of that pleasant picture fancies that there is any real "passing of the Broads," may he live long enough to learn his error here; before he passes on to learn what the famous "M. A. Oxon" taught our generation, through the

conversion of a High Church clergyman of England to sound Broad Churchmanship under "spirit" control—that even "over there" are to be found progressive Broad Churchmen, glad and ready to enlighten their slower moving brethren!

In truth, he wholly mistakes the character and aims of what is called "Broad Churchmanship," who attempts to measure its influence by the fashions in vogue with some other schools of Churchmanship. It does not much care to count its converts or number its communicants or give statistics, as outward and visible signs of the inward and spiritual grace which it is seeking to nourish—the grace of sanity of belief and of charity of judgment and of the "mere morality" of a life which identifies religion with character.

It builds up no party, constructs no machine, does not even turn its energies into the rearing of "sheep-folds" or the maintenance of dogmas. And so, how will you admeasure its influence by weights and scales, or estimate its success by figures?

Men of this new-old "way" are satisfied if their lives help to spread more rational ideas of religion, while inspiring a reverence which is not an alias for superstition; if their ministries serve to charge the mental and spiritual atmosphere with the forces which make for the "larger hope" in man, the deeper trust in God; if, in an age of transition, they assist their fellows to recast the old faiths into the new forms demanded by new knowledges; thus proving themselves "workers together with God." Concerning which modest work, the words of the writers of *Contentio Veritatis*—the latest "Essays and Reviews"—are pertinent:

"If the Broad Church has disappeared, it is because its 'liberal' ideas, once characteristic of a very small group of prominent men, have now, to so large an extent, permeated general Christian thought that they have ceased to be party watchwords."

Yours truly,

East Hampton, Oct. 20, 1902.

R. HEBER NEWTON.

[The Editor begs to draw attention to an editorial consideration of the foregoing letter, on another page.—EDITOR L. C.]

THE GOVERNMENT OF BOYS.

By THE REV. H. P. SCRATCHLEY.

ONE of the most perplexing of all boy problems is the problem of how to govern him. The wisest way is to rule him through his desires, his aptitudes, and his natural peculiarities; but this is inexpedient, at least impracticable, in a community like a school, especially a boarding school. There the individual is subordinate to the whole community, and the good of the majority is predominant. Yet even here the basal principle of all rule is the common aptitudes of the genus boy. The object of all education is the molding and the developing of the boy into a self-disciplined, strongly developed man. It is not the storing up in the brain of facts, but the producing of a strong, vigorous, God-fearing, and man-loving man, that is the object of all education.

In a boarding school, the rules and regulations are directed mainly against the offences of the community life. It is true that they must take notice of breaches of moral law, but only as these break God's law. It is a happy school where rules are few, and it is a wise headmaster who can so coördinate and correlate the life of the school that there is no time or desire to do ill; for I venture to say that the breaches of school law arise, in the main, from the boys' having too much time devoted to one pursuit. In the arrangement of a school's work, the different duties and recreations should be so arranged that no long period be given to any one. The longest recreation period should be no longer than it takes to play a game of baseball, or an exciting game of football. The European schools are in this respect wiser than our boarding schools, in that they have two half holidays instead of one whole holiday. Our day schools are different, as they make no pretence at governing the boy outside the class room.

In the class room and during study periods, the rules should have for their object, order and quiet, that the duties may go on without interruption or disturbance. They should be simple and few—possibly not more than two or three. The root of all trouble in the class room is restlessness and inattention. This restlessness may arise from one or other of two causes, or from both. The first is overcrowding of boys into the class, which vitiates the air and produces, first of all, restlessness, then drowsiness. There are few schools where the class rooms are of adequate size, allowing 15 square feet and 200 cubic feet to each scholar. When there is added to this uncomfortable seats and desks, unregulated to the age and size of the boys, this rest-

lessness increases. In other words, restlessness arises from discomfort of body. The remedy is self-evident.

The other cause is lack of interest in the work done; this lack of interest may, and does very often, have its root in a physical condition, and in this case time alone, with careful oversight, will remedy. More often this condition has its origin in the manner in which a study is presented, or in the boy's being required to spend too long a period in a recitation on the subject. The remedy is in varying the exercises of the class room as much as possible, and in the promotion of interest in the recitations. This last is in the power of the teacher. The most important quality of a good teacher is a knowledge of the subject taught, above all other knowledge; the teacher must teach as a master, not as a novice. If he has a well rounded education, if he is well read, so much the more effective his instruction. This additional knowledge adds to his power of so presenting his subject that he can develop interest in it. In addition to this he must possess the quality of imparting his knowledge in a pleasing manner with a quiet voice.

Indeed, the teacher is the main-spring of order in the class room. If he is keen-sighted, having the quality of seeing quickly and accurately, he is able to forestall and prevent disorder by checking the first offender. If he can speak quietly and firmly; if he can control himself and preserve his equanimity; if he possesses a sense of humor, he can rule with a word or good-natured railery. Above all, he must never be possessed with a false conception of his own importance.

The temptations out of the class room spring out of ennui or out of the growing conception of approaching manhood. The ennui may be really physical weakness, but smoking, the breaking bounds, and worse, come from the changing of boy into youth, from youth into man. The most critical period in a boy's life is that from 12 to 16, when he is developing his manhood powers. Then comes his temptations to do as a man. Very often, however, the breaches come from mere exuberance of spirit. The remedy is prevention. There must be provided a variety of sports and occupations. The wise principal encourages and provides, not only the athletic sports, but also the collection fads. All boys are not athletes, or love athletics; so botanizing, insect hunting, stamp collecting, and sloyd work should be equally encouraged with baseball, football, tennis, and rowing, that is, when these are considered as recreation, not as health developers. Physical training should be a part of every school curriculum. Learn a boy's hobby, help him in it, and he is very manageable.

One of the critical periods in a boarding school's day is after "lights out" at night. Sleeplessness on the part of one or more boys will cause great disorder. The remedy is, send the boys to bed physically tired; this does not mean worn out, but healthfully tired. A full day in which all the parts of a boy have been well exercised, makes a sleepy night. In one school that I know of, after study hour and just before bed, the boys were given the West Point setting up exercises for some fifteen or twenty minutes. When these boys went to bed, they usually went there to sleep, not to frolic.

These are merely suggestions, as the special conditions of each school require special consideration and special rules; but the above thoughts may be of use to some. I trust so.

IN REGARD to the Nestorian wave which seems to be passing over the American Church for the last few months, while we do not desire to enter into any extended controversy about the matter, would like to say that the quiddity of the subject seems to be contained in whatever the word Christ implies. No one denies that Mary is the Mother of Christ. No one denies that Christ is God. Therefore Mary is the mother of God. She was mother of whatever was born of her. If a Jew, the mother of a Jew, if a Greek, the mother of a Greek, if a Roman, the mother of a Roman, if a God, the mother of God. The pre-existence of God does not deny the fact that Mary brought forth God, and the Child was God when she brought Him forth. She was certainly mother of whatever she brought forth, and she brought forth God. Therefore she was mother of God. But what we want to especially say is this—There are many arguments both pro and con that any well-posted theologian or layman could set forth, and many able ones both pro and con have been ably set forth since the birth of the heresy. There are pros and cons in regard to every doctrine of Christianity. But there is a way to settle these pros and cons, and that way is the voice of the Holy Catholic Church. This voice has twice declared Mary the mother of God. So the question is a closed one, and has been for centuries, and all loyal Churchmen must consider it as such.—*Church Bells* (West Missouri).

Literary

Religious.

The Incarnation of the Lord. A Series of Sermons Tracing the Unfolding of the Doctrine of the Incarnation in the New Testament. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons, 1902. Price, \$1.50 net.

The rationalistic and alien spirit which has characterised much of what Professor Briggs has written, makes us rejoice that we can commend much of this volume. Its tone is more scrupulously reverent than we might have expected, and we are glad to welcome such a strong argument for the true Godhead of Jesus Christ as appears in one of the chapters.

But the book has some serious faults, none the less. The writer's initial mistake, we think, is his undue separation of the "Biblical side," as he terms it, of the doctrine treated of from its historical, dogmatic, and ecclesiastical sides. Perhaps it was not to be expected that he would recognize the dogmas set forth by the Catholic Church as having even greater weight than scholarship in determining the doctrinal teaching of Scripture. But such is the teaching of the Church, and a work on the Incarnation which ignores this will inevitably betray individualistic limitations. The expert knowledge of modern Biblical methods which he claims in his Preface, is no doubt exceedingly serviceable. But the great landmarks of ecumenical dogma are needed for the guidance even of Professor Briggs.

We need not criticise this book in detail. Very much of it is valuable and helpful, in spite of the handicap which we have mentioned. Now and then a freedom is exercised in discussing the historic truth and authority of New Testament statements which jars on our feelings; but we pass them by.

There is a notable passage on pp. 64 and 65 in which we are delighted to find him assailing those who treat the Gospels as "the last and highest revelation of the teachings of Jesus." He says: "Jesus Himself tells us that we are rather to find it in the teachings of His disciples, as they were guided by the divine Spirit to understand the great facts of the life of Jesus. It was impossible that they should understand these before the earthly life of Jesus had reached its end, and all the facts of His life were for the first time illuminated by the enthronement of Christ at the right hand of God and the advent of the Divine Spirit." This is excellent.

The chief theological blemish in the volume is found in Sermons IV. and V., in which he propounds the kenotic theory. On page 123 he states his view boldly: "Thus in all the being and attributes of the Son of God, as pre-existent in the form of God, there was a self-emptying, a self-divesting, a self-renunciation of them so far as the form and appearance of the man Christ Jesus was concerned," etc. Some of his remarks in these chapters are very acute, but he is not consistent. He seems, in two passages at least, to share in Dörner's Progressive Incarnation idea. On p. 124 he says: "During all that time of somewhat more than thirty years, the Son of God was incarnating Himself in the man Jesus [this has a Nestorian flavor] as the man became more and more capable of the divine." The Faith teaches that the Child Jesus was perfect God and perfect Man. Dr. Briggs seems to hold in places a dual personality in Christ, in others the Lutheran "Divine-human personality" notion. It is not realized that our Lord's Manhood obtained its personal status by being taken into the Person of the Son of God, so that in our Lord there was but one Person, and that Divine. It must be admitted however that on p. 201 Dr. Briggs seems to use the term *personality* in the non-historical and non-theological sense of person and all that is wrapped up with it—the ego and all its attributes. Catholic dogma reserves the term *person* to the ego or subject, and calls all else in a person—i.e., all that is not accidental and individualistic—*nature*. To speak theologically, therefore, of a Divine-human personality in Christ, is highly misleading, and suggests a confusion of natures. This is especially the case when no effort is made to explain the untheological sense in which terms are used.

His treatment of the Virgin birth is in one respect distressing. He says: "Since all other passages relating to the Incarnation, except that of the Gospel of the Infancy, know nothing [why not use the more accurate phrase, "say nothing?"] of the Virgin birth, it is only a minor matter connected with the Incarnation, and should have a subordinate place in the doctrine." This is extraordinary logic. It is as though one should say that since the mention of the Virgin birth occurs only where we should expect it to occur, it is only a minor matter. The universal Church argues differently, and ranks the doctrine in her ecumenical Creeds with those chief things which a Christian ought to believe for his soul's health.

The view touching the Virgin's sanctification for her sacred function, which Dr. Briggs propounds, smacks of Pelagianism. He suggests that she was the perfect flower of a long and increasingly holy heredity, as if an evolution of perfect sanctity had taken place in her family as the result of faithfulness to the Jewish dispensation.

The Roman view of a supernaturally caused immaculate conception is preferable to this, although we do not hold it, for it at least makes the sanctification of the Blessed Virgin depend upon the Incarnation itself—an exception which leaves the doctrine of man's universal corruption apart from Christ, unviolated.

While we are thankful for what is good and valuable in this book, we cannot conscientiously recommend it to those who wish to be guided to sound views touching the Incarnation and the Person of Christ.

FRANCIS J. HALL.

The Kinship of God and Man. By the Rev. J. J. Lanier. Volume II. The Master Key. New York: Thomas Whittaker, 1902.

We see no reason to modify the estimate which we made of this work when we reviewed the first volume, not very long since. It is of limited value—readable, and in places suggestive, but also out of keeping in points with orthodox teaching, and in those respects not convincing. We notice also in this volume a tendency to map out the unknown with a precision and assurance which is not well grounded.

In his Preface the author says: "A work remained to be written, not contenting itself with showing that trinity and unity is the necessary nature of God and man, but also of nature below man; that trinity in unity is the universal truth of earth, hell, and heaven; birth, death, and resurrection," etc. We think the writer does not realize how fully the truth in his contention—that the triune nature of the Creator is reflected throughout creation—has been set forth by great theologians. Seemingly ignorant of how much has been written on this line, he writes with a pioneer's crudeness, and converts shadows and analogies into identities.

Here and there a pantheistic tinge appears—for instance in what he says of creation as not *ex nihilo* but out of God, and as pre-existent in God. His view of the Divine Trinity is Sabellian, or appears so. He adopts the Universalist belief in the ultimate salvation of all, mistakenly asserting that the Church leaves room in her Faith for such a view. We cannot recommend the book.

The Study of the Gospels. By J. Armitage Robinson, D.D., Canon of Westminster and Chaplain in Ordinary to the King. New York: Longmans, Green & Co.

This is one of the volumes of the series of Handbooks for the Clergy edited by the Rev. A. W. Robinson, B.D., vicar of All Hallows', Barking, by the Tower. The author is evidently "up-to-date" in critical studies. He places St. Mark as the original Gospel, accepts the imaginary Non-Markan Gospel, makes St. Matthew and St. Luke construct a patch-work composed from St. Mark and the hypothetical Gospel, denies that St. Matthew is author of the first Gospel, and ignores the fact that the Holy Scriptures are the word of God.

Canon Robinson, like all the other writers of the critical school, seems to eliminate from his mind all belief in the inspiration of the Divine Scriptures, and to forget that God is really the author of His Book. This is rather more objectionable than Dr. Briggs' books or those of Driver and Cheyne, because it attempts to popularize the theories which the others only offer to the learned few. Thank God, this sort of thing seems to have run its course, and a healthy reaction has begun.

F. A. S.

THE TEMPLE BIBLE.

Published by J. B. Lippincott Co., Philadelphia. Price, 60 cts. per volume.

The Book of Psalms. Edited by A. W. Streane, D.D.

The editor of this volume seems rather to evade than to face the critical problems regarding the Psalms. He takes on the whole a conservative position as to the authorship and date. The essay on Hebrew music and musical instruments is particularly interesting. Regarding the CX. Psalm the note is as follows: "The Pharisees of our Lord's time accepted the Psalm as of David's authorship and as referring directly to the Messiah. Christ, assuming for the purpose of His argument the truth of their beliefs, points out the conclusion with regard to Himself to which these premises should have led them." One would suppose that when our Lord said a thing, the question would be closed; but nowadays men do not hesitate to correct Him when it suits them.

The illustration is a reproduction of David the Psalmist, by D. G. Rossiti, in Llandaff Cathedral.

The First and Second Book of Kings. Edited by J. Robertson, D.D.

Dr. Robertson has given us a very satisfactory introduction to the Book of Kings. It is not carried away by the modern critical theories; but is quite conservative and reasonable. The whole book is decidedly attractive.

The First and Second Books of Chronicles. Edited by Ven. Archdeacon A. Hughes-Games, D.D.

This volume follows the others recently published in taking a traditional view of the books. The editor says regarding the date of these books: "The critics may be safely left to answer one another, and until there is a more general agreement amongst them we shall not, perhaps, be far wrong in adhering to the traditional date, viz., the time of Ezra." The Archdeacon answers a good many objections, and shows that the traditional views are, on the whole, borne out by recent investigation.

The Book of Job: The Book of Ruth. Edited by W. E. Addis, M.A.

Twenty-five years ago we were taught that Job was the oldest of the Hebrew books; but now we are told that it was written after the Exile. Both opinions were founded on the character of the Hebrew which is used. This editor thinks that there are two main parts of the book: the prose part, at the beginning and end, which is an old tradition, and the speeches, which are poetry and pure fiction. And of course there are interpolations, particularly the part about Elihu. He denies the reference to the Resurrection in the passage used in our Burial Office (xix. 25-27). He places Ruth quite late; but is quite appreciative of its beauty.

Proverbs, Ecclesiastes, and the Song of Solomon. Edited by D. S. Margoliouth, M.A.

These three books of the Bible are a puzzle to the critics, and the latter agree in almost nothing except in denying the ancient view of them. Of course they make the Proverbs a patch-work, as they do most of the other books of Holy Writ. This editor agrees with the critics. As to Ecclesiastes, he says: "Except, then, in the negative result that the book is not by Solomon, we have scarcely got further than the early critics in our attempt to locate it." The Song of Solomon is regarded not as an opera or play; but rather an allegory, and in this the editor more nearly agrees with the orthodox writers in the early Church.

Acts and Pastoral Epistles—Timothy, Titus, and Philemon. Edited by B. B. Warfield, D.D.

The introduction to the Acts is admirable, and it follows the best traditional lines both as to authorship and purpose. The discussion of the Pastoral Epistles is also along traditional lines and is not influenced by modern criticism. Its value is impaired by the Protestant bias of the editor, who denies episcopacy in the New Testament, and regards the Bishop in the Epistles as simply an overseer. The introduction to Philemon is delightful in all respects. The illustration is Millais' picture "The Stoning of Stephen."

F. A. S.

"THEOLOGICAL EMINENT DOMAIN, and Other Papers," is the title of a new book by the Rev. W. R. Huntington, D.D., soon to be published by Mr. Thomas Whittaker. Among the subjects discussed is one on Christian Unity entitled "Why Nine Divinity Schools in Tokyo?"

Miscellaneous.

Thoreau, His Home, Friends, and Books. By Annie Russell Marble. 8vo, 345 pages. Illustrated with photogravures. New York: Thomas Y. Crowell & Co. Price, \$2.00 net.

From a perspective of forty years, Thoreau's place in letters comes near being definitely fixed. That his influence as a student of nature and life was somewhat enigmatical for years, is assumed from the fact that various different judgments have been rendered by those qualified to speak. The recent increased interest in nature studies has shown by comparison what an acute and careful observer Thoreau was, and to-day it is seen by how much this recluse anticipated his time.

Mrs. Marble has rendered a great service to the memory of this nature lover and interpreter, in the volume before us. She has written of the man, his environment, and his influence. She has produced a background in the setting of which the figure of Thoreau appears a positive quality.

The chapters deal first with Concord and its vicinity, next with Thoreau's antecedents, "The Years of his Preparation," "The Walden Experiment," "The Years of Expression," "Philosophy and the Art of Life," "The Naturalist," "Friends," and "Service and Rank in Literature."

The author has had access to material hitherto guarded from the public, and has used such in an extremely felicitous rendering.

The book is more than biography, for it is that and more. It is an estimate of the rank and service of the subject as naturalist and author, judged by present standards.

The Struggle for a Continent. Edited from the Writings of Francis Parkman. By Pelham Edgar, Ph.D. Boston: Little, Brown & Co. Price, \$1.50.

Dr. Edgar has made selections from the writings of Parkman and joined them together by explanations of his own, and thus in a little over 500 pages has given the substance of the twelve volumes of Parkman's histories. The subject is of absorbing interest, and Parkman's own beautiful English composition being retained, the manner of telling is also absorbing. In these busy days, Dr. Edgar's book ought to be very useful.

Horae Solitariae. By Edward Thomas. New York: E. P. Dutton & Co. Price, \$1.00.

This is a volume of essays, most of which have been printed in the magazines. The book is full of classical allusions, and literary references which are more likely to be understood and appreciated in England than in America. But for a thoroughly educated person the book has a peculiar charm.

The Roadmender. By Michael Fairless. New York: E. P. Dutton & Co. Price, \$1.00.

Those who have read the *Gathering of Brother Hilarius* will be glad to have this new volume by the same author. This book contains the profound reflections of a scholar who had become a stone breaker in the road. He is an ideal man, full of love of nature and nature's God, and utterly happy and contented in what he calls his vocation.

The style is beautiful and the spirit of the book is truly devout and calmly happy. We cordially commend it to our readers.

For Children.

On Guard! Against Tory and Tarleton. Containing Adventures of Stuart Schuyler, Major of Cavalry during the Revolution. By John Preston True. Boston: Little, Brown & Co.

This is the third of a series of stories about Stuart Schuyler and his adventures during the American Revolution. It is written for boys, and will no doubt be interesting to them. The attempt to introduce the peculiar dialect of Georgia is rather painful.

Tower or Throne. A Romance of the Girlhood of Elizabeth. By Harriet T. Comstock. Boston: Little, Brown & Co.

A very pretty story for children, and in the main following the facts of history. The author seems to think that the heir apparent to the throne was necessarily Prince or Princess of Wales, which of course is a mistake; and she is certainly in error when she speaks of Mary and Elizabeth being crowned in the Tower of London. It is well known that both were crowned in Westminster Abbey. But with the exception of such little slips as these, the story is in the main fairly true to history. The binding and illustrations are both very pretty.

The Pharaoh and the Priest. An Historical Novel of Ancient Egypt. From the Original Polish of Alexander Glovatski. By Jeremiah Curtin. With Illustrations and Photographs. Boston: Little, Brown & Co., 1902.

Mr. Curtin is the translator of the famous novel *Quo Vadis*. This story, like that one, gives a vivid portrayal of an ancient society and an ancient environment. It seems rather long, but is very readable. Its descriptions of Egyptian life and manners in the period with which it is concerned—the eleventh century before Christ—appear to be abreast of recent archaeological research.

The story has one objectionable feature. It is too realistic and too detailed in matters which ought not to be dwelt upon in Christian imaginations. Those who have read *Quo Vadis* will understand what we mean.

Brenda's Cousin at Radcliffe. By Helen Leah Reed. Boston: Little, Brown & Co. Price, \$1.20 net.

In the form of a story, Miss Reed has given an interesting portrayal of undergraduate life at Radcliffe, the woman's annex of Harvard. The story is of the student life, and by that we mean study life, rather than the amusement side of life, and by so much is of interest to a large class of young women. The social life is not neglected, nor are any of the multifarious sides of the busy, earnest, ambitious young woman. Miss Reed writes with sympathy and knowledge, as she is a graduate of Radcliffe College herself.

Jack and His Island. A Boy's Adventures along the Chesapeake in the War of 1812. By Lucy Meacham Thruston. Illustrated by Clyde Q. De Land. Boston: Little, Brown & Co. Price, \$1.20 net.

There is here a vivid description of the riot in Baltimore at the time of the first news of the second war with England. Into this riot our hero mixes, for the sake of his new friend, Tom Marshall.

We think there are few boys who will not get from this description of the situation in 1812, a much more lasting impression than from the dry bones of the text book. The escape of Jack with his friend to an island in the Chesapeake, the further adventures of these two during the exciting times when the English fleet enters the bay and devastates the plantations lying within reach of their guns, and the rise of the fortunes of our hero, are exciting enough for most boys, while unconsciously they will also imbibe a bit of history.

Bob Knight's Diary Camping Out. With Sketches by Bob. By Charlotte Curtis Smith. New York: E. P. Dutton & Co. Price, \$1.20 net.

Bob Knight knows how to keep a diary such as other folks will like to read. This Poplar Hill School diary was a most amusing account of the boys of that school; also the notices of the cook, the cat, and other things. This camping experience of his in company with three other boys, is droll as can be. There are more than three boys in the story, for these invite their friends and make more friends all the time. The innocent fun these boys have in the weeks of a summer vacation, cooking, eating, fishing, hunting, and just "having fun," Bob writes of explicitly and honestly. It is good reading. It will raise a smile to the face of any honest old boy, and will simply make a real boy laugh till he cries.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER VII.

THE CRISIS.

THE first days of that week were days of strife. Murdie Cameron and Bob Fraser and the other big boys succeeded in keeping in line with the master's rules and regulations. They were careful never to be late, and so saved themselves the degradation of bringing an excuse. But the smaller boys set themselves to make the master's life a burden, and succeeded beyond their highest expectations, for the master was quick of temper, and was determined at all costs to exact full and prompt obedience. There was more flogging done those first six days than during any six months of Archie Munro's rule. Sometimes the floggings amounted to little, but sometimes they were serious, and when those fell upon the smaller boys, the girls would weep and the bigger boys would grind their teeth and swear.

The situation became so acute that Murdie Cameron and the big boys decided that they would quit the school. They were afraid the temptation to throw the master out would some day be more than they could bear, and for men who had played their part, not without credit, in the Scotch River fights, to carry out the master would have been an exploit hardly worthy of them. So, in dignified contempt of the master and his rules, they left the school after the third day.

Their absence did not help matters much; indeed, the master appeared to be relieved, and proceeded to tame the school into submission. It was little Jimmie Cameron who precipitated the crisis. Jimmie's nose, upon which he relied when struggling with his snickers, had an unpleasant trick of failing him at critical moments, and of letting out explosive snorts of the most disturbing kind. He had finally been warned that upon his next outburst punishment would fall.

It was Friday afternoon, the drowsy hour just before recess, while the master was explaining to the listless Euclid class the mysteries of the forty-seventh proposition, that suddenly a snort of unusual violence burst upon the school. Immediately every eye was upon the master, for all had heard and had noted his threat to Jimmie.

"James, was that you, sir?"

There was no answer except such as could be gathered from Jimmie's very red and very shamed face.

"James, stand up!"

Jimmie wriggled to his feet and stood a heap of various angles.

"Now, James, you remember what I promised you? Come here, sir!"

Jimmie came slowly to the front, growing paler at each step, and stood with a dazed look on his face before the master. He had never been thrashed in all his life. At home the big brothers might cuff him good-naturedly, or his mother thump him on the head with her thimble, but a serious whipping was to him an unknown horror.

The master drew forth his heavy black strap with impressive deliberation and ominous silence. The preparations for punishment were so elaborate and imposing that the big boys guessed that the punishment itself would not amount to much. Not so Jimmie. He stood numb with fear and horrible expectation. The master lifted up the strap.

"James, hold out your hand!"

Jimmie promptly clutched his hand behind his back.

"Hold out your hand, sir, at once!" No answer.

"James, you must do as you are told. Your punishment for disobedience will be much severer than for laughing." But Jimmie stood pale, silent, with his hands tight clasped behind his back.

The master stepped forward, and grasping the little boy's arm, tried to pull his hand to the front; but Jimmie, with a roar like that of a young bull, threw himself flat on his face on the floor and put his hands under him. The school burst into a laugh of triumph, which increased the master's embarrassment and rage.

"Silence!" he said, "or it will be a worse matter for some of you than for James."

Then turning his attention to Jimmie, he lifted him from the floor and tried to pull out his hand. But Jimmie kept his arms folded tight across his breast, roaring vigorously the while, and saying over and over, "Go away from me! Go away from me, I tell you! I'm not taking anything to do with you."

The big boys were enjoying the thing immensely. The master's rage was deepening in proportion. He felt it would never do to be beaten. His whole authority was at stake.

"Now, James," he reasoned, "you see you are only making it worse for yourself. I cannot allow any disobedience in the school. You must hold out your hand."

But Jimmie, realizing that he had come off best in the first round, stood doggedly sniffing, his arms still folded tight.

"Now, James, I shall give you one more chance. Hold out your hand."

Jimmie remained like a statue.

Whack! came the heavy strap over his shoulders. At once Jimmie set up his refrain, "Go away from me, I tell you! I'm not taking anything to do with you!"

Whack! whack! whack! fell the strap with successive blows, each heavier than the last. There was no longer any laughing in the school. The affair was growing serious. The girls were beginning to sob, and the bigger boys to grow pale.

"Now, James, will you hold out your hand? You see how much worse you are making it for yourself," said the master, who was heartily sick of the struggle, which he felt to be undignified, and the result of which he feared was dubious.

But Jimmie only kept up his cry, now punctuated with sobs, "I'm—not—taking—anything—to—do—with—you."

"Jimmie, listen to me," said the master. "You must hold out your hand. I cannot have boys refusing to obey me in this school." But Jimmie caught the entreaty in the tone, and kept obstinately silent.

"Well, then," said the master suddenly, "you must take it," and, lifting the strap, he laid it with such sharp emphasis over Jimmie's shoulders that Jimmie's voice rose in a wilder roar than usual, and the girls burst into audible weeping.

Suddenly, above all the hubbub, rose a voice, clear and sharp.

"Stop!" It was Thomas Finch, of all people, standing with face white and tense, and regarding the master with steady eyes.

The school gazed thunderstruck at the usually slow and stolid Thomas.

"What do you mean, sir?" said the master, gladly turning from Jimmie. But Thomas stood silent, as much surprised as the master at his sudden exclamation.

He stood hesitating for a moment, and then said:

"You can thrash me in his place. He's a little chap and has never been thrashed."

The master misunderstood his hesitation for fear, pushed Jimmie aside, threw down his strap, and seized a birch rod.

"Come forward, sir! I'll put an end to your insubordination, at any rate. Hold out your hand!"

Thomas held out his hand till the master finished one birch rod.

"The other hand, sir!"

Another birch rod was used up, but Thomas neither uttered a sound nor made a move till the master had done, then he asked, in a strained voice, "Were you going to give Jimmie all that, sir?"

The master caught the biting sneer in the tone, and lost himself completely.

"Do you dare to answer me back?" he cried. He opened his desk, took out a rawhide, and, without waiting to ask for his hand, began to lay the rawhide about Thomas' shoulders and legs, till he was out of breath.

"Now, perhaps you will learn your place, sir," he said.

"Thank you," said Thomas, looking him steadily in the eye.

"You are welcome. And I'll give you as much more whenever you show that you need it." The slight laugh with which he closed this brutal speech made Thomas wince as he had not during his whole terrible thrashing, but still he had not a word to say.

"Now, James, come here!" said the master, turning to Jimmie. "You see what happens when a boy is insubordinate." Jimmie came trembling. "Hold out your hand!" Whack! fell the strap.

"The other!"

"Stop it!" roared Thomas. "I took his thrashing."

"The other!" said the master, ignoring Thomas.

With a curious savage snarl Thomas sprang at him. The master, however, was on the alert, and swinging round, met him with a straight facer between the eyes, and Thomas went to the floor.

"Aha! my boy! I'll teach you something you have yet to learn."

For answer came another cry, "Come on, boys!" It was Ranald MacDonald, coming over the seats, followed by Don Cameron, Billy Ross, and some smaller boys. The master turned to meet them.

"Come along!" he said, backing up to his desk. "But I warn you it's not a strap or a rawhide I shall use."

Ranald paid no attention to his words, but came straight towards him, and when at arm's length, sprang at him with the cry, "Horo, boys!"

But before he could lay his hands upon the master, he received a blow straight on the bridge of the nose that staggered him back, stunned and bleeding. By this time Thomas was up again, and rushing in was received in like manner, and fell back over a bench.

"How do you like it, boys?" smiled the master. "Come right along."

The boys obeyed his invitation, approaching him, but more warily, and awaiting their chance to rush. Suddenly Thomas, with a savage snarl, put his head down and rushed in beneath the master's guard, paid no attention to the heavy blow he received on the head, and locking his arms around the master's middle, buried his head close into his chest.

At once Ranald and Billy Ross threw themselves upon the struggling pair and carried them to the floor, the master underneath. There were a few moments of fierce struggling, and then the master lay still, with the four boys holding him down for dear life.

It was Thomas who assumed command.

"Don't choke him so, Ranald," he said. "And clear out of the way, all you girls and little chaps."

"What are you going to do, Thomas?" asked Don, acknowledging Thomas' new-born leadership.

"Tie him up," said Thomas. "Get me a sash."

At once two or three little boys rushed to the hooks and brought one or two of the knitted sashes that hung there, and Thomas proceeded to tie the master's legs.

While he was thus busily engaged, a shadow darkened the door and a voice exclaimed, "What's all this about?" It was the minister who had been driving past and had come upon the terrified weeping children rushing home.

"Is that you, Thomas? And you, Don?"

The boys let go their hold and stood up, shamed but defiant.

Immediately the master was on his feet, and with a swift, fierce blow, caught Thomas on the chin. Thomas, taken off his guard, fell with a thud on the floor.

"Stop that, young man!" said the minister, catching his arm. "That's a coward's blow."

"Hands off!" said the master, shaking himself free and squaring up to him.

"Ye would, would ye?" said the minister, gripping him by the neck and shaking him as he might a child. "Lift ye're hand to me would ye? I'll break you're back to ye, and that I will." So saying, the minister seized him by the arms and held him absolutely helpless. The master ceased to struggle, and put down his hands.

"Ay, ye'd better, my man," said the minister, giving him a fling backward.

Meantime Don had been holding snow to Thomas' head, and had brought him round.

"Now, then," said the minister to the boys, "what does all this mean?"

The boys were all silent, but the master spoke:

"It is a case of rank and impudent insubordination, sir, and I demand the expulsion of those impudent rascals."

"Well, sir," said the minister, "be sure there will be a thorough investigation, and I greatly misjudge the case if there are not faults on both sides. And for one thing, the man who can strike such a cowardly blow as you did a moment ago, would not be unlikely to be guilty of injustice and cruelty."

"It is none of your business," said the master, insolently.

"You will find that I shall make it my business," said the minister. "And now, boys, be off to your homes, and be here Monday morning at nine o'clock, when this matter shall be gone into."

(To be Continued.)

The Family Fireside

A MOTHER'S LOGIC.

You are shocked at my strange confession
Of an error, you say, that you dread,
That I for my boy should be praying,
Even now, when I know he is dead?

I confess I'm not skilful to answer
In the old controversial art,
The only defence I can offer
Is the logic that springs from my heart.

Suppose you had loved, with a passion
That absorbed all your thought and your cares,
A boy that God placed in your keeping,
To be blessed by your love and your prayers;

And then when he grew into manhood,
Felt the touch of a sordid world's life,
And you knew the perils before him,
That threatened his soul in the strife,

You prayed all the more in his danger
That his heart might be kept pure and fair,
Till it seemed that each waking moment
In its love was the breathing of prayer.

Suppose that the shadow of suffering
Deepened suddenly over the day,
And your heart stood still in its anguish
And you could do nothing but pray,

As you watched and felt all too surely,
As the darkness grew deep in the night,
That everything dearest and truest
Was departing far out of your sight.

And after it all was quite over,
And they'd taken his body away,
Then what would you do in your anguish
That first night when you knelt down to pray?

When you came to the place in your asking
Where for years you had spoken his name,
Would you choke down the words in your sobbing,
As if for the thought there was blame?

Is the God that you love so cruel
To forbid you this comfort so dear?
If you yield to your heart's deepest prompting
Must you do it with doubting and fear?

Has his soul ceased to need God's protection—
Gone quite out of reach of God's care,
That there's nothing that God now can give him
In response to your heart-broken prayer?

He still waits with you his Lord's coming,
Not yet is he perfectly blessed;
His soul must grow purer and stronger—
God can give him refreshment and rest.

Surely, then, you would pray for these blessings—
Your heart could not help it, I'm sure;
And in sight of the God that made you,
All your prayers would be blameless and pure.

And each earnest prayer that you uttered
Would bring you more peace, if not joy,
And keep you in closer communion
With your sweet-hearted, angel-faced boy.

And so had you loved him and lost him,
You never could question your right;
You would kneel and ask God to bless him,
As of old when you kissed him good-night.

—FRANK N. WESTCOTT.

IN FRANCE, instead of using starch on table napkins after they are washed and dried and ready to be ironed, they are dipped in boiling water and partially wrung out between cloths. They are rapidly ironed without burning them.

NEVER put away food in tin plates. Fully one-half the cases of poison from the use of canned goods are because the articles are left or put back into the can after using. China, earthenware, or glass is the only safe receptacle for "left overs."

A GROWING PLANT in a room where the piano stands is said to preserve its tone, presumably because of its accumulation of moisture. Some of the time a plant absorbs moisture and at other times gives it, tending to preserve an equilibrium in the atmosphere.

THE MAN WITH A BOTTLE.

By MISS L. E. CHITTENDEN.

FOR a week past the Governor's mansion had echoed with shouts of laughter and the patter of sturdy feet, in consequence of a letter from the Governor to the Rev. Frank Thurston, his old-time school friend, inviting the six Thurstons to the mansion for a fortnight's visit.

"My John," wrote the Governor, "has a birthday soon, and soon after that, leaves for school. He lives upon the recollection of the month spent near your merry tribe last summer, and longs for them unceasingly."

With shrieks of joy, the Thurstons heard the letter, and as it contained a check for the tickets, their souls for once were untroubled by the awful fear that they could not go.

"We generally never can tell whether we can go to anything that costs money or not," said Molly, beaming with happiness.

"We can generally pretty well guess that we can't," said Ted. "I don't suppose there ever was a Governor that knew how to do things like ours!"

And with that sentiment the five perfectly agreed.

It was a dream of unbroken bliss from the letter's coming, to the present moment.

The trip from their home to the Capitol city, the drive from the station in two carriages, was "like a reg'lar procession!" said Dummy Dee, gazing rapturously out of the window, at the carriage following. The only trouble was, that John, the Governor's pale, delicate son, who walked, poor lad, on crutches, could not go in both carriages at once; but a compromise was finally effected, by his beginning the homeward drive in one carriage and transferring himself at the public square, to the other.

It is very likely that the great sombre mansion had never before been so shaken in its stateliness, as during the joyous two weeks following.

Visitors entering the great hall, were quite likely to be met by the troop descending backwards down the grand staircase by the way of its polished bannister, or in motley uniforms, charging at an invisible foe, with set and ruddy countenances.

There were a few accidents, such as the charging party sliding down the polished tiled hall floor, finding it impossible to check themselves, until they had bowled over a portly member of the Legislature and then piled themselves upon him. His indignation, however, melted before their earnest apologies, and they hauled him up, brushed him off, and escorted him to the Governor's inner chamber in a body, where they shot him in, somewhat breathless, but wholly pacified.

Upon John's birthday they began very early in the morning, and joyfully thought of things to do, before which all preceding events paled. In the afternoon, they, in uniform, and armed to the teeth with a miscellaneous lot of weapons, charged the Governor's private room, took him prisoner, and demanded a speech from him in his own defense, which he, mounting his table, gave with such fire and eloquence, that they at once set him free, with a fine of soda water, which he cheerfully paid, whereupon they rapidly retired.

But the day after, in consequence of rather too many sweets and kindred festivities, they arose somewhat subdued in spirits, seeing which, John's tutor, in the afternoon, took them off into the country on a tally-ho coach.

All but Ted, that is, who elected to stay at home; for he was pining to read one of the fascinating books from John's library.

He browsed before the shelves for some time after their departure, but finally became absorbed in Seton-Thomson's "Lives of the Hunted," and read on until the shadows came down, darkening the library; then he looked up impatiently.

"I wish it wouldn't get dark so early, for this is a jolly book, and they will come home directly," he said to himself. "I believe I'll go down to the Governor's room and sit in the west window awhile; then they can't find me when they come; besides, I want to ask the Governor something about this book."

But the Governor was not in the middle room where he received callers. Ted passed through the outer room, which was, he thought, quite empty of the people who usually thronged it with all sorts of appeals and petitions.

But as he glanced at the middle room, he became aware of a man standing quietly near the window of the outer room, looking out upon the driveway.

Ted half stopped, for he knew if this man sought an audience with the Governor, he ought to keep out, but, as the man made no movement, Ted concluded it was one of the staff, so he went on to the next room, which was also vacant. He

crawled into the deeply recessed sunset window, behind the curtains, and straightway lost himself; so he was scarcely aware when the Governor came through the door leading into the hall, and seated himself at his desk, becoming at once absorbed in the papers that covered it.

By and by, a stealthy step—"like a bob-cat," thought Ted—came over the polished floor, and Ted, startled, looked up to see the man of the outer room enter, shut the door behind him, and noiselessly slip the bolt. Ted leaned forward, breathing fast; but the man did not see him at all, as he walked softly by, and shut the other door, which he also locked.

At first, the Governor, hard at work, was not aware of the man's presence, but directly he glanced up and started slightly, as he looked into the steely eyes of a desperate man standing near him, and holding a bottle in his hand.

"What do you want?" asked the Governor.

"Money," said the man. "I want the \$20,000 you got to-day—no; don't do that," as he saw the Governor's hand slip toward a button on his desk. "This bottle is full of nitro-glycerine, and if you make a single movement to alarm anyone, I will blow this whole shebang to kingdom come."

"Yourself included?" asked the Governor quietly.

"Yes," said the man grimly, "for I ain't caring to live any longer without money."

The Governor thought fast. It was probably a bluff, but if not—his wife was receiving that afternoon in the long drawing room on that floor, and hundreds of beautifully gowned women were chatting, and eating ices, to the music of a hidden orchestra.

Outside, his staff was even now assembling, for a conference about a review that demanded their attendance the next day. If he could only gain a little time, but—

Ted in the window was also thinking fast. He had not played Indian in the stable loft for nothing, and he was an adept in the art of slipping up noiselessly behind an unsuspecting foeman, and, with a loud, blood-curdling whoop, demolishing both their nerves and themselves.

The girls did not like to play this game; it was too trying on the nerves; but the boys loved it.

So now, without a sound, Ted slipped off his low shoes and came creeping over the tiled floor like a shadow, exactly behind the man. Then all at once, with a spring like a panther, he caught the man's arm and wrenched the bottle out of his hand.

"Bravo, Ted!" said the Governor, who, as the man turned toward the boy, caught and threw him to the floor. "Just touch that button on my desk, will you? and be careful of the bottle."

"You needn't be," said the man, as footsteps came hurrying down through the rooms. "It's nothing but water."

"I thought so," said the Governor, "but I couldn't risk the hundreds of lives under this roof if it wasn't. How did you know I had that money in my possession?"

"Met the man that bought your cattle ranch in Colorado this afternoon in a saloon: he was full, and told how he'd bought it for \$20,000 cash, so I came up to get it, risking that you hadn't banked it in the meantime."

"But I had," said the Governor, "and you probably met the messenger who went to the bank about the time you came in. You've risked a good deal on an unsure thing, my friend."

The Governor's secretary arrived, pale with surprise at finding the Governor of the State sitting on a man, with Ted shoeless and rather pale also, standing by and clutching a bottle.

In possession of the story, he summoned the guard, who bore off the man, sullen now, and silent.

"By Jove; that man had a head for a situation," said the Governor, as they departed. "He brought the one weapon that nothing but the unexpected appearance in the rear, of this small hero, could have thwarted. If he had had a pistol, I think I could have grabbed him myself, and shaken it out of his hand, but one doesn't want to shake a bottle full of concussive explosives out of anyone's hand. How did you happen to get here in the nick of time, Ted?" he asked.

Ted blushed.

"It was getting dark upstairs, and I thought you had gone, so I came down to read 'The Lives of the Hunted,' in the big west window. And I wanted to ask you something: Did you ever see a bob-cat?"

"Lots of them," said the Governor, laughing; "and if nothing happens, I'll take you with me when next I go West, and let you see one."

"Will you, truly?" said Ted. "Oh, thank you."

The Living Church.

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Church Kalendar.



- Nov. 1—Saturday. All Saints' Day.
 " 2—Twenty-third Sunday after Trinity.
 " 7—Friday. Fast.
 " 9—Twenty-fourth Sunday after Trinity.
 " 14—Friday. Fast.
 " 16—Twenty-fifth Sunday after Trinity.
 " 21—Friday. Fast.
 " 23—Sunday next before Advent.
 " 28—Friday. Fast.
 " 30—First Sunday in Advent.

KALENDAR OF COMING EVENTS.

- Nov. 12—Dioc. Conv., Albany, Michigan, Michigan City.
 " 19—Dioc. Conv., New Hampshire.
 " 30—Advent Missionary Meetings, New York, begin.

Personal Mention.

THE Rev. C. H. BEAULIEU has been appointed to the charge of Calvary Church, Waseca, Minn., in place of that at St. James.

THE Rev. PELHAM ST. GEORGE BISSELL is in charge of the Church of the Transfiguration, Freeport, L. I., N. Y.

THE address of the Rev. J. K. BLACK, D.D., is changed from Marshalltown, Ia., to Galveston, Texas.

THE Rev. LAURANCE F. BOWER is no longer connected with the Church of the Redeemer, Brooklyn, but has succeeded the Rev. H. G. Owen as curate at St. Paul's chapel, New York City. Address, 29 Vesey St.

THE address of the Rev. CLARENCE BUEL is changed from Detroit, Mich., to 23 First St., Troy, N. Y.

THE address of the Rev. ARTHUR CHARD is changed from Buffalo to Casselton, N. D.

THE Rev. E. CLOWES CHORLEY, B.A., curate of St. George's, Newburgh, has been called to the rectorship of Emmanuel Church, Great River, L. I., N. Y.

THE address of the Rev. J. MORRIS COERR has been changed from 16 West 125th St. to 98 Morningside Ave., New York City.

THE Rev. EDGAR FOSTER DAVIS resigned his charge of Emmanuel Church, St. Louis, Mich., to accept appointment as chaplain and Professor of Classics at Akeley Hall, Grand Haven. Mr. Davis entered upon his work at Akeley on the 12th inst.

THE Rev. F. DeM. DEYALL, formerly assistant at Trinity Church, New Orleans, has begun his work as rector of St. Luke's Church, Idlewild, Memphis, Tenn.

THE Rev. H. PAGE DYER, curate of St. Paul's chapel, Elizabeth, N. J., has received a call to become assistant in the Church of the Ascension, Philadelphia, and has resigned his present charge to accept the same.

THE Rev. WILLIAM F. FABER of Lockport, N. Y., has declined the call to the rectorship of St. Paul's Church, San Diego, Calif.

THE Rev. A. GEORGE has been appointed to St. Andrew's Church, Aberdeen, Wash., District of Olympia, and begins work there on Nov. 1st.

THE Rev. HENRY H. HADLEY of New York City, has accepted a call to the rectorship of St. Paul's Church, Richmond, Ind.

THE Rev. WM. HENRY PAINE HATCH is assistant at St. Philip's Church, Cambridge, Mass.

THE address of the Rev. HENRY SCOTT JEFFERYS, is No. 5 Moto Kaji Cho, Sendai, North-east Japan.

THE Rev. CHAS. HOLLAND KIDDER of Asbury Park, N. J., has been appointed to St. Matthew's Church, Wilmington, Del.

THE address of the Rev. GEO. W. KNAPP, rector of St. Alban's Church, Chicago, is changed to 510 East 45th St., Chicago.

THE address of the Rev. CHAS. D. LAFFERTY is changed from Newport, Ark., to Port Clinton, Ohio.

THE Rev. J. L. LASHER is curate at Christ Church, New York City, with address at 206 West 71st St.

THE address of the Rev. LLEWELLYN C. MERRILL is changed from Manitowoc, Wis., to New London, Wis.

THE Rev. J. F. MILBANK has resigned the rectorship of Christ Church, Eau Claire, Wis., and accepted a charge at Ferguson, St. Louis County, Mo.

THE address of the Rev. CHARLES NEWTON MORRIS, is Seaford, Delaware.

THE address of the Rev. J. N. RIPPEY M.D., Secretary of the Diocese of Western Michigan, is changed from Grand Rapids, Mich., to Elkhart, Ind. Dr. Rippey also officiates at Kendallville and Garret, Diocese of Michigan City.

THE Rev. MILTON S. RUNKLE of Lisbon, Ia., will spend the winter in California. After Nov. 1st his address will be Los Angeles, Calif.

THE Rev. GEORGE SELBY of Las Vegas, N. M., has accepted a call to Grace Church, Tucson, Arizona.

THE Rev. ROLAND COTTON SMITH of Northampton, Mass., has accepted a call to St. John's Church, Washington, D. C., and will assume his new charge about Dec. 1st.

THE Rev. W. W. STEEL has assumed charge of Christ Church, Bordentown, N. J., for the month of November, and may be addressed accordingly.

THE Rev. W. B. STEHL of Shepherdstown, W. Va., has been called to St. Paul's Church, Centerville, Md., the Rev. James A. Mitchell becoming rector emeritus.

THE Rev. EBENEZER THOMPSON is now rector of Trinity Church, Woburn, Mass.

THE address of the Rev. SAMUEL G. WELLES is 920 Findlay St., Cincinnati, Ohio.

THE Rev. THOMAS C. WETHORE of Christ Industrial School, Arden, N. C., is to be in the North immediately after the Missionary Council, and is ready to accept invitations to speak about school work among the mountain people in the District of Asheville in general. He may be addressed at the Church Missions House, 281 Fourth Ave., New York.

ORDINATIONS.

DEACONS.

NEW HAMPSHIRE.—On Sept. 7th, ETHELBERG YATES, by the Bishop of the Diocese. He has been placed in charge of the work at North Conway, N. H.

SOUTHERN OHIO.—On Oct. 21st, at St. Paul's Church, Columbus, by Bishop Vincent, Mr. W. R. AGATE, formerly a Methodist minister. The Rev. J. F. OHL, D.D., of Pomeroy preached the sermon and Dean Hewitt presented the candidate. The Rev. Messrs. Atwood and Bope assisted in the service. Mr. Agate becomes minister in charge of St. John's Church, Worthington.

PRIESTS.

CALIFORNIA.—Oct. 19, the Rev. ERNEST BANSOR BRADLEY and the Rev. ARCHIBALD ALLISON MACKENZIE, D.Sc., Deacons, were advanced to the priesthood in Grace Church, San Francisco, by the Rt. Rev. the Bishop of the Diocese. Mr. Bradley is the curate of Grace Church and was presented by the rector, the Rev. R. C. FOUTE.

Dr. Mackenzie is a Professor in the Church Divinity School at San Mateo, and was presented by the Archdeacon, Ven. John A. Emery. Mr. Bradley was originally a Congregational minister, and Dr. Mackenzie comes to us from the Presbyterian ministry.

PENNSYLVANIA.—By the Bishop of Milwaukee, in St. Martin's-in-the-Fields, Philadelphia, on Saturday, Oct. 25th, the Rev. GEORGE WARRINGTON LAMB, M.D. He was presented by his brother, the Rev. A. A. Lamb, and the sermon was preached by his father, the Rev. James H. Lamb.

DIED.

BENEDICT.—Entered into rest eternal, October 11th, at her home in Chicago, Ill., ADELIN JANET NORTON BENEDICT, widow of the late Rev. Andrew D. Benedict, in the seventy-eighth year of her age.

"May light perpetual shine upon her."
 "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

FITZGERALD.—Fell asleep in Jesus, at his home near Princess Anne, Md., Oct. 8th, Captain THOMAS H. FITZGERALD, aged 84.

SISTER JUSTINA.—Entered into eternal rest, on Monday, Oct. 13th, at Kemper Hall, Kenosha, Wis., SISTER JUSTINA, of the Community of St. Mary.

IN MEMORIAM.

ELIZABETH CARD KIMBER.

KIMBER.—Entered into rest, May 9th, 1902, at Bryn Mawr, Pa., in her 86th year, ELIZABETH CARD KIMBER, wife of the late Arthur C. Kimber of Newtown, Long Island, and mother of the Rev. Dr. Kimber of New York City.

"Her children rise up and call her blessed."

In Pace.

Where "the new vision of the King in beauty" beams bright on eyes undimmed with tears, "This joy we know not, to more glory leadeth. There, hope, assured, in perfect patience waits, And scarcely feels the only thing it needeth, That God should open Heaven's jewelled Gates." Feast of All Saints, A. D. 1892.

WARNING.

A man representing himself to be a farmer, and having just bought a farm a "few miles from town," but lacking a few dollars (different amounts, ranging from \$7 to \$10) and requiring that amount, calls on the clergy to supply it. If the priest hesitates, he knows where he can get a part of it (naming some small amount). He claims to be a Churchman with large family. He has two daughters who are to be married in a few days and the priest solicited, is to have the honor (?) of performing the ceremony. Look out for him! He is a fraud. Take him to the sheriff, or anyone who will lock him up.

A sufferer,

HENRY HOWE BOBERT.

Rector Emmanuel Church.

Corry, Pa., October, 1902.

CHURCH FURNITURE SALE.

We are selling at special sale, for 60 days, Altar Crosses, Desks, Rails, Vases, Processional Crosses, Litany Desks, Fonts, Covers, Communion Sets, Hymn Tablets (numbers and seasons in colors), Alms Boxes, Alms Basins, Tablets in brass or bronze, Vestments of all kinds, Candelabra, Pulpits (a fine lot), Brass Eagle Lecterns—almost anything in Church Furnishings. All warranted, best quality. Sent on approval. Illustrations free.

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MISCELLANEOUS.

LIVING CHURCH.—3 copies of issue of Feb. 8th. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

RETREATS FOR CLERGY.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elizabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. WILLIAM H. McCLELLAN, 1606 Mifflin St., Philadelphia.

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

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For Legal Title for use in making Wills see various Church Almanacs.

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This Fund and the Domestic and Foreign Missionary society stand together in the general canons of the Church as the **only two general, official societies** so provided for—The Church's WORK and her WORKERS. See Canon 8, Title 3.

Is the only Fund of nearly 30 Dioceses lately merged with it.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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cietly must depend on the offerings of its members.

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The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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BOOKS RECEIVED.

THOMAS WHITTAKER. New York.

In Paradise; or The State of the Faithful Dead. A Study on Death and After-Death. By Charles H. Strong, A.M., rector of St. John's Church, Savannah. Price, \$1.45.

Lessons on the Church Catechism. By A. M. S. Price, 25 cents.

E. P. DUTTON & CO. New York.

Kentucky Poems. By Madison Cawein. With an Introduction by Edmund Gosse. Price, \$1.50 net.

The Primrose and Darwinism. By a Field Naturalist, M. A. Camb. Price, \$2.00 net.

DANA ESTES & CO. Boston.

Chatterbox for 1902.

The Hurdy-Gurdy. By Laura E. Richards, author of *Captain January*, *Quicksilver Sue*, etc. Price, 75 cents net.

LONGMANS, GREEN & CO. New York.

The Book of Romance. By Andrew Lang. Illustrated by Henry Ford.

The Gollivoo's Air-Ship. By Florence K. and Bertha Upton. Price, \$1.50 net.

Life the Interpreter. By Phyllis Bottome. Price, \$1.50.

The Burges Letters. A Record of Child Life in the sixties. By Edna Lyall. Price, 90 cents net.

The Romany Stone. By J. H. Yoxall, M.P. Price, \$1.50.

In the King's Byways. By Stanley J. Weyman.

FLEMING H. REVELL CO. Chicago.

The Religion of a Mature Mind. By George Albert Coe, Ph.D., author of *Spiritual Life: Studies in the Science of Religion*.

A Chinese Quaker. An Unfictitious Novel. By Nellie Blessing-Eyster.

Fool's Gold. A Study in Values. A Novel. By Annie Raymond Stillman. Price, \$1.50.

Under Calvin's Spell. A Tale of Heroic Times in Old Geneva. By Deborah Alcock. Price, \$1.50.

The Ruling Quality. A Study of Faith as the Means of Victory in Life. By Herbert L. Willett.

Village Work in India. Pen Pictures from a Missionary's Experience. By Norman Russell of the Canada Presbyterian Church, Central India. Price, \$1.00 net.

The Principles of Jesus. Applied to some Questions of To-day. By Robert E. Speer. Price, 80 cts. net.

The Problems of the Town Church. A Discussion of Needs and Methods. By George A. Miller, B.A. Price, 75 cts. net.

Extempore Prayer. By Rev. Marshall P. Tilling, Ph.D. Price, \$1.25 net.

Preaching in the New Age. An Art and an Incarnation. By A. J. Lyman, D.D. Price, 75 cts. net.

East of the Barrier; or Side Lights on the Manchuria Mission. By Rev. J. Miller Graham, Missionary of the United Free Church of Scotland, Moukden, Manchuria. Price, \$1.00 net.

A Short History of the Christian Church. By Prof. J. W. Moncrief. Price, \$1.50 net.

The Cross of Christ in Bolo-Land. By the Rev. John Marvin Dean. Price, \$1.00 net.

The Rise of a Soul. A Stimulus to Personal Progress and Development. By James I. Vance, D.D., author of *Royal Manhood*, etc. Price, \$1.00 net.

THOMAS Y. CROWELL & CO. New York.

Upper Currents. By J. R. Miller, D.D., author of *Silent Times*, *Beside the Still Waters*, etc. Price, 65 cts. net.

LITTLE, BROWN & CO. Boston.

Journeys with Dumas: The Speronara. From the French of Alexandre Dumas. By Katharine P. Wormeley.

In the Great Forest. By Katharine Pyle. Price, \$1.50 net.

American Literature, in the Colonial and National Periods. By Lorenzo Sears, LL.D., Professor in Brown University. Price, \$1.50 net.

CHARLES SCRIBNER'S SONS. New York.

Whom the Gods Destroyed. By Josephine Dodge Daskam. Price, \$1.50.

The Book of Joyous Children. By James Whitcomb Riley.

WELLS, GARDNER, DARTON & CO. London.

(Through E. & J. B. Young & Co.)

Under the Dome. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Bishop of London. Price, \$1.25.

The Divine Ordinance of Prayer. By W. Hay M. H. Aitken, M.A., Canon of Norwich and General Superintendent of the Church Parochial Mission Society. Price, \$1.25.

JAMES PARKER & CO. London.

(Through E. & J. B. Young & Co.)

Student's History of the Greek Church. By the Rev. A. H. Hore, M.A., Trinity College, Oxford, author of *Eighteen Centuries of the Church in England*, *History of the Church Catholic*, etc. Price, \$2.50 net.

EYRE & SPOTTISWOODE. London.

(Through E. & J. B. Young & Co.)

The Child's Guide to the Book of Common Prayer. By Ernest Esdalle, under the General Editorship of Charlotte M. Yonge. Price, 50 cents net.

Landscapes of the Bible and their Story. Being illustrations of Places, Sites, and Cities in Egypt and the Holy Land, and Descriptions of the Scenes depicted. With an introduction by H. B. Tristram, D.D., LL.D., F.R.S. (Canon of Durham). Price, \$1.00.

The Grammar of Prophecy. An Attempt to Discover the Method Underlying the Prophetic Scriptures. By R. R. Girdlestone, M.A., Hon. Canon of Christ Church, and formerly Principal of Wycliffe Hall, Oxford. Price, \$2.50.

Samuel and His Age. A Study in the Constitutional History of Israel. By George C. M. Douglas, D.D., Joint Principal of the United Free Church College, Glasgow, and formerly Professor of Hebrew and Old Testament Exegesis there. Price, \$2.50.

DOUBLEDAY, PAGE & CO. (Through F. H. Revell Co., Chicago.)

Character Building. By Booker T. Washington. Price, \$1.50 net.

The Reasonableness of Faith. And Other Addresses. By Dr. W. S. Rainsford. Price, \$1.25 net.

FREDERICK A. STOKES CO. New York.

Not on the Chart. A Romance of the Pacific. By Charles L. Marsh. Price, \$1.50.

Amor Victor. A Novel of Ephesus and Rome. By Orr Kenyon. Price, \$1.50.

Son! or, The Wisdom of "Uncle Eph, the Modern Yutzo. By Lord Gilhooley, author of *Yutzo, Ye Wisdom of Confucius*, etc. Price, 80 cts. net.

My Japanese Wife. By Clive Holland, author of *Mousme*. Price, \$1.50.

Tom Moore. By Theodore B. Sayre, author of *Two Summer Girls and I*, etc. Price, \$1.50.

The American Diary of a Japanese Girl. By Miss Morning Glory. Illustrated in color and in black-and-white by Genjito Yeto. Price, \$1.60 net.

Fairy Tales, from the Swedish of G. Djurklo. Authorized translation by H. L. Brækstad. Price, \$1.20, net.

SMALL, MAYNARD & CO. Cambridge.

Letters from a Self-Made Merchant to His Son.
By George H. Lorimer. Price, \$1.50.

PAMPHLETS.

The Obligation of Government. A Sermon preached in St. Luke's Church, Germantown, Philadelphia. By the Rector, the Rev. Samuel Upjohn, D.D., on the Twentieth Sunday after Trinity, Oct. 12, 1902. Printed by Request.

Eclectic Medical College of New York City. Announcement and Catalogue for 1902-1903.

Year Book. Church of the Ascension, Fifth Ave. and Tenth St., New York.

Proceedings of the Hampton Negro Conference.

The Church at Work

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Stanford University—Convocation at Fresno.

THE REV. D. CHARLES GARDNER has resigned the rectorship of All Saints' Church, Palo Alto, to accept the position of chaplain to the Stanford University. This position carries with it an assistant professorship in Biblical Literature together with a seat in the Council of the University, and is an appointment directly from the head of the institution. It is in the nature of a high honor to Mr. Gardner, and a matter of deep congratulation that a Church clergyman should be chosen to such a position in this supposedly non-religious institution.

This position of Mr. Gardner's is entirely independent of the recent appointment of Dr. Heber Newton to be special preacher to the University.

THE CONVOCATION of the San Joaquin met in Fresno on Oct. 6 and elected the Rev. H. S. Hanson, rector of Fresno to be Dean, and the Rev. Wm. Higgs of Fowler to be Secretary. The principal topics of discussion were the Apportionment for Diocesan Missions, and a more systematic effort to reach Church people scattered in lonely places throughout the Convocation.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Rockford—Death of Rev. G. Unonius—Oak Park—Chicago Notes.

THE PARISH of Emmanuel, Rockford, mourns the death of Mr. John C. Barbour, which occurred Oct. 16th. Mr. Barbour had served as vestryman or as warden at various times for the last 40 years and had always a deep interest in the welfare of the parish.

At this church a parochial mission will be conducted early in Lent by Archdeacon Webber of Milwaukee.

THE REV. GUSTAF UNONIUS, senior alumnus of Nashotah and senior on the roll of clergy of the Diocese of Chicago, died at his home at Fanoo, Stockholm, Sweden, Oct. 14. Mr. Unonius was an emigrant from Sweden in America, arriving in 1841 and settling in Wisconsin, which was then a territory on the far boundaries of civilization and inhabited mostly by the Indians. He was entered as a student at Nashotah soon after the foundation of that work, and was ordained in the first class graduated from the seminary. He was a missionary among the Swedes in Wisconsin first, and then took charge of St. Ansgarius', the first Swedish church in Chicago, of which he remained rector for a number of years. He returned to Sweden in 1853, but returning, continued his rectorship in Chicago for five years more, after which he returned again to his native land, where he remained permanently. His work since that time has been in connection with the State Church of Sweden, though he has remained on the rolls of the Church in the Diocese of Chicago, and never forgot his connection with that Diocese. An illustrated

sketch of his life was published in THE LIVING CHURCH of March 9th, 1901.

THE MEN'S CLUB of Grace, Oak Park, now has 147 members, and at the October meeting, heard an interesting address by Mr. Quayle, Superintendent of Motive Power of the C. & N. W. Ry., on "The Development and Economics of Railroads in the Last Decade." On three Sunday afternoons of November, December, and January, the Club will attend special services, and be addressed by the rector, the Rev. E. V. Shayler, on "Purity, Honesty, and Religion."

ON THE EVENING of the 21st there was a largely attended reception in the parish house of St. Peter's for the rector, the Rev. F. Du Moulin and his bride, with a short musical programme by the choir, and refreshments. The following evening the Rev. C. Scadding gave his fourth paper on the Oxford Movement, epitomizing the great work of Dr. Pusey in promoting the same.

AT THE QUARTERLY meeting of the West Side Sunday School Institute on the 23d, in the parish of the Good Shepherd, Lawndale, with some 20 parishes and missions represented, two subjects were well introduced and interestingly discussed. In the afternoon session in the guild rooms, the Rev. J. M. D. Davidson spoke on Music as an Aid to Memory; and practical demonstration was given by the Rev. E. Williams of Boston, who had a class of five young girls recite to a musical accompaniment, the books of the Bible, the names of the apostles, and the designations of the Christian seasons. While all present were much impressed by this illustration of this system as a fitting return to first principles, there was diversity of opinion as to whether advantages were offered commensurate with the cost. After a substantial supper in the basement of the Baptist church, the second session began with evensong in the Church of the Good Shepherd, after which the Rev. W. B. Walker of Joliet advocated strongly the use of the Trinity Graded System for Sunday Schools, as turning out Churchmen in contradistinction to theologians. By it the instruction of the four grades is based wholly on the Prayer Book.

On the same afternoon was held in St. Thomas' Church the quarterly Local Assembly of the Daughters of the King.

CHRIST CHURCH, Streator, has again a resident pastor, in the person of the Rev. J. Fairburn, a graduate of Durham University, England, who had twelve years' experience as a missionary in Canada. The discouragement which has long hampered work here is mitigated by the reduction of the debt from \$5,000 to \$2,900, through the efforts of a small band of self-sacrificing women.

THE NEW mission of St. Ambrose, Chicago Heights, in charge of the Rev. J. McClurkin, possesses by purchase two lots, on which will be erected a church edifice.

HARVEST HOME services were held in many of our churches last Sunday.

MANY FRIENDS will congratulate the Bishop Coadjutor and Mrs. Anderson on the birth of a daughter to them, on October 26th.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Parish House at Hamden—Relics Exhibited at Warehouse Point.

A NEW PARISH HOUSE for Grace Church, Hamden (the Rev. James E. Coley, rector), was dedicated on the eve of St. Luke's day. The building is the gift of William Brewster, and Mrs. Marie Munger Brewster, Mt. Carmel, and is in memory of their uncle, the late Rev. Joseph Brewster. Mr. Brewster was the father of the Bishop, and of the Rev. Messrs. Benjamin and William J. Brewster, and was for many years rector of Christ Church, New Haven. The dedication was by the Bishop. Addresses were delivered by the Rev. William J. Brewster and the Rev. G. Brinley Morgan of Christ Church, New Haven. The speakers were introduced by the rector, who also tendered the donors a testimonial from the parish in acknowledgement and appreciation of the gift.

The building is a handsome Colonial structure, and is admirably adapted for the purposes designed.

AN INTERESTING feature of the recent centennial of St. John's, Warehouse Point, was an exhibition in the parish house of relics and antiquities. Among these was a large scrap-book, containing many papers bearing upon the history of the parish. The early records and documents were very largely lacking. Prolonged search failed to discover, until at length was found in a garret, a box containing papers relating to the parish, to the number of about two hundred. They extended from 1802 to 1864. Among them was the letter of consecration of the church, in the handwriting of Bishop Brownell, himself. The deed of the green, where the church formerly stood, given in 1796, census of the parish (1808), subscription lists, contracts, reports, letters, bills, etc. There were also many other interesting relics, including a Communion service of pewter, which was in use until 1852; the first lectern Bible, used up to 1842; and an old water-color sketch of the village, the work of Mr. Eliphalet Smith, who, from his bed of sickness, was one of the original contributors to the church building.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Anniversary.

BISHOP COLEMAN observed the 14th anniversary of his consecration very quietly. It occurred on Saturday, Oct. 11, and he celebrated the Holy Eucharist on that day in St. John's Church, Wilmington, in which he had been consecrated.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Convocation at Hallock.

THE AUTUMNAL Convocation of the Red River Deanery, which includes eleven counties in the State of Minnesota, assembled in St. John's Church, Hallock, Oct. 14th. On three nights there was full choral evensong, with sermons and mission addresses from all the

visiting priests. Each morning before it was light, a celebration of the Holy Eucharist; matins and litany being sung after breakfast. The attendance of the parishioners was gratifying to the rector, the Rev. A. R. Mitchell, much interest being manifested in the choral services and mission sermons. After a paper on Sunday School Methods by the Rev. J. K. Burleson of Grand Forks, a practical demonstration of the value of the "Methode de Ste. Sulpice," or Dupanloup system of Sunday School teaching, was given by the Rev. Wm. Watson of St. Vincent, Secretary. A paper on the Proper Use of the Sacraments of the Font and the Altar; of Confirmation; Penance; Holy Orders; Unction, and Matrimony, by the Rev. A. O. Worthing of Fergus Falls was listened to with attention and approval, as was also one on Reverence for Holy Things and Places by the Dean, the Rev. H. M. Green of Crookston, in which some of the irreverence of the present day for consecrated places and things was attributed to the use of schoolhouses and halls for divine services and the custom of calling such places, indiscriminately, "churches." A paper on the Relation of the Catholic Church to the American Sects, called forth earnest and kindly discussion, as did also a paper on the "Apportionment," by the Rev. H. S. Webster of Moorhead.

The next Convocation of the Deanery will be held in Fergus Falls, Minn., in January, 1903.

LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

Church Dedicated at Long Beach.

FOR A SMALL DIOCESE, largely missionary, and not yet seven years old, Los Angeles is making a good record in certain respects. Two churches in the city of Los Angeles were solemnly consecrated during September, all pecuniary indebtedness having been cleared off. A third church took similar honor on Oct. 16th, when St. Luke's, in Long Beach, one of the seaside towns of Los Angeles County, was blessed and dedicated to the service of God by Bishop Johnson. In the case of Christ Church, Los Angeles, the indebtedness, the removal of which permitted its consecration, amounted to nearly \$8,000, and was the remainder of a larger obligation incurred two years ago for imperatively needed enlargement and improvement. The Church of St. Athanasius is a building just erected at a cost of about \$5,000, for the purposes of a congregation which has still only a missionary organization.

St. Luke's, Long Beach, was organized as a mission about five years ago, by the Rev. Octavius Parker, who at that time was diocesan General Missionary. A year later Mr. Parker removed to Northern California, and St. Luke's mission, along with St. John's, Wilmington, and St. Peter's at San Pedro, was put in the charge of the Rev. Wm. E. Jacob. Supported and encouraged by the earnest efforts of "faithful women," a good lot was bought, and a frame church, with excellently arranged interior, seating nearly 200 persons, was built in 1900. In the following year the great growth, both at Long Beach and at San Pedro, called for an additional worker, and the Rev. C. T. Murphy, Jr., from the Diocese of Pennsylvania, was placed in charge of the Long Beach mission. Under his earnest ministry the increase has been both rapid and solid.

The half-yearly meeting of the Convocation of the Archdeaconry of Los Angeles was set for Oct. 15 and 16 in St. Luke's Church, Long Beach; and in the meanwhile, all obligations against the building fund having been paid, it was resolved that the church should be dedicated during the meeting of the Convocation. It was a service not of consecration, but of dedication—this distinction being made because the present building, while serving admirably the present need,

will probably be outgrown before long, and will give place to a more substantial and permanent building.

The Convocation met on the evening of the 15th. The Bishop, Archdeacon Robinson, and fourteen other clergy were present. After evening prayer a conference was held, the topic "How a Layman can Help to Extend the Church," being ably introduced by a paper by the Rev. Mr. Porter.

The dedication service took place at 10 o'clock on Thursday, the 16th. The large vested choir of men and boys, followed by the officers of the mission and the clergy and the Bishop, entered the church, singing a hymn. Standing before the altar, Bishop Johnson read several prayers of dedication and benediction, taken from *The Priest's Prayer Book*. An introit hymn was then sung and the Bishop proceeded with the Holy Eucharist, being assisted by the Ven. Archdeacon Robinson and the Rev. Dr. A. G. L. Trew. The preacher was the Rev. Walton H. Doggett. His text, "A voice crying in the wilderness," was made the basis of an appeal to the clergy of the Convocation to magnify the prophetic functions of their office and to pass lightly by its priestly side.

After the service the Convocation and visiting Church people from Los Angeles and elsewhere, were entertained at luncheon at the Hotel Riviera by St. Luke's congregation.

At the afternoon session interesting reports were presented by the missionaries working within the limits of Los Angeles and Orange Counties, and an extremely interesting paper was read by the Rev. Wm. McCormack of All Saints', Pasadena.

In the evening a very successful missionary meeting was held. The opening address by the Rev. Chas. J. French of St. Paul's, Pomona, was a masterpiece of fervent art, and lucid eloquence. The other addresses were by the Rev. Dr. A. G. L. Trew and the Rev. J. D. H. Browne.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Missions—The Late Dr. Spalding.

THE DIOCESAN committee of Missions at its last meeting moved in a new and rather suggestive way. It had a small sum at its disposal, the balance from last year's account, appropriated but not expended because of vacancies, etc. At the suggestion of the Bishop, in view of the greatly increased cost of everything at present, \$400 was equally divided among eight of the poorest paid clergy of the Diocese. At this same meeting of the committee of Missions a new plan was inaugurated by the adoption of a set of rules for the governance of the committee. The committee has now stated times of meeting, and a definite order of business. Hitherto, although the committee is charged by canon with the "supervision of the general missionary work of the Diocese," it has met only at the Bishop's call, and has considered only the matters presented by the Bishop. It is hoped that this change will make the committee more helpful to the Bishop and to the Diocese.

THE FOLLOWING letter may interest the many friends of the late Rev. Dr. Erastus W. Spalding, who read THE LIVING CHURCH. It was addressed to the Board of Trustees of the Church Home and Infirmary of the city of Baltimore, in which he passed the last sixteen weeks of his life, and from which he passed to his rest, Oct. 3d. The letter is from a near relative of Dr. Spalding.

"On behalf of the family of the Rev. Erastus Wooster Spalding, D.D., who entered into rest at the Church Home on October the third, I want to thank the Home for all the kindness he received, and to express our warm appreciation of all that was done for him.

"Through his long illness, he spoke frequently of the treatment he received, say-

ing that it would be impossible for more to be done for him. He said to me shortly before the end, that he thanked God, that He had brought him after a long and stormy voyage into such a peaceful haven of rest in which to end his days.

"From everyone connected with the Home, he received kind and constant attention. The Superintendent visited him several times daily, and saw that he was abundantly provided with everything necessary. Dr. Spalding valued very highly the spiritual privileges he enjoyed, and the unremitting and loving care of the chaplain. And when at last he was called to his reward, he was laid before the altar in the oratory, than which could be found no more suitable resting place for a priest of the Church, grown gray in her service.

"We wish to thank not only those who had the actual care of Dr. Spalding, but also the Trustees whose administration has provided so beautiful a home for the sick and aged of the Church."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Allston.

ST. LUKE'S, Allston, observed the tenth anniversary of its organization, Oct. 19. Appropriate services were held morning and evening. The rector, the Rev. C. W. Duffield, gave an historical sketch, in which he referred to the first service held in Union Hall, Sept. 9, 1892. In September, 1895, the present edifice was erected. The Rev. E. Winchester Donald, D.D., preached the sermon in the evening.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Sunday School Institute—Convocation at Caro.

THE DETROIT Sunday School Institute met at St. John's parish house in Detroit, Tuesday night, Oct. 21. The subject for study was the Rev. C. C. Kemp's proposed system of Sunday School instruction, which he calls "The Kingdom of God." Mr. Kemp has not completed his work, which makes an intelligent comprehension and discussion of it rather difficult. The meeting was well attended and the discussion interesting.

THE WORK at the mission of St. Michael and All Angels is progressing very satisfactorily. In the absence in New Mexico of Mr. J. C. Gerrard, the work is carried on by Mr. Charles Wesley. Eight persons were baptized there a short time ago. Nearly 150 persons were present at the ceremony, which is a good indication of the work in progress.

THE SAGINAW VALLEY Convocation was in session at Trinity Church, Caro, Oct. 21st and 22nd, at the opening of which there was a missionary sermon by the Rev. Chas. E. Woodstock. The discussions of the second day concerned the work of the Woman's Auxiliary and the Sunday School Institute, and in the evening there was a Harvest Home festival, with the Rev. John Munday, rector of Grace Church, Port Huron, as preacher. The parochial work at Caro is thriving remarkably.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

St. Luke's Reopened—Madison—Burial of a Cadet at Delafield.

ST. LUKE'S CHURCH, Milwaukee (Rev. F. C. Roberts, in charge), was reopened on Sunday night, Oct. 19th, after improvements that comprise practically the rebuilding of the edifice. The special office of dedication was read at the evening service, when the Bishop was present and administered Confirmation. Following the vested choir was borne a new banner, the gift of the Sunday School and of Miss Addie Koyes, and carried

by four of the Sunday School children. The clergy who followed the banner were the Ven. Archdeacon E. P. Wright, D.D., the Rev. W. H. H. Ross, the Rev. F. C. Roberts, and Bishop Nicholson.

The improvements in the edifice have been made at a cost of about \$2,000, and have placed the building on a new foundation and in the condition practically of a new church.

At the guild hall of Grace Church, Madison, an address on the subject of Stained Glass was delivered on the evening of Oct. 17th by Mr. Henry C. Tilden, who is in charge of the ecclesiastical department of Spaulding & Co., Chicago.

On THURSDAY, Oct. 16th, the funeral services were said at Delafield over the body of Aubrey Clafin, who ten days before had been drowned in Lake Nagawickia. He was the son of Mr. and Mrs. Clafin, formerly of Newton, Mass., but who have been living in the village of Delafield for the purpose of educating their sons at St. John's Military Academy. A son of K. D. Peterson, member of the Cathedral congregation in Milwaukee, was drowned at the same time, and his body has not been discovered.

The services, most sweetly satisfying, were held in the Oratory of the Academy. The body had been recovered the previous afternoon; and after proper preparation, was carried under military escort to the little vine-covered cottage, overlooking the lake which the boy loved so much, and in whose waters he had fallen "on sleep." There at the home, through the long watches of the night, detail after detail of the cadets watched the remains, and said the prayers for the dead.

Up on Academy Hill, just as the day broke, the requiem celebration began. The Oratory was crowded, and Company D, the dead boy's company, sat together. The Rev. President, Dr. Smythe, was the celebrant, and Cadet Warfel of Bradford, Penn., was the acolyte. This service concluded, the Corps of Cadets according to custom resumed all duties until 2:00 p. m. At that hour the Rev. President, with his escort, left the post for the home of the parents. The escort was under the command of Sergeant Stewart of Company A. Arriving at the home, the Rev. President entered the house, and began the recitation of a psalm. At the conclusion the coffin was lifted on the shoulders of the six lads who acted as bearers, and carried to the hearse. Line of march was then resumed. Upon entering the academy grounds, the choir, consisting of thirty boys, preceded by the crucifer and followed by four acolytes vested in red, met the body, and the burial services began. The coffin was carried into the choir, as a mark of respect to the lad, who had so long assisted in the services to his Heavenly Father. Mortuary lights burned on either side, and the whole guild of acolytes kept watch; down in the nave the escort was drawn up, while the Corps of Cadets and such friends as could be accommodated crowded the oratory. The sweet crimson of the sanctuary lamp fell in warm glory on the casket lid, where the body of this much loved lad lay; type of the Blood which had washed him and made him clean of earthly dross. At the conclusion of the service, the boy's favorite hymn was sung, "The Son of God," Robbie Rose, of Milwaukee, singing the part so often taken by young Clafin. At the conclusion of the hymn, in the hush and silence, the Rev. President stepped to the side of the coffin, and blessed the remains.

The procession to the grave, which is in the churchyard of St. John Chrysostom Church, moved in the following order: the military escort, the crucifer, the choir, the faculty, the master of ceremonies, the guild of acolytes, the clergy, the coffin, the family, the corps of cadets. Arriving at the mound chosen for the last resting place, the bat-

alion was formed in hollow square, the choir and clergy being at the grave. The Rev. President softly monotoned the concluding services, and then as the final ejaculation, "Grant, O Lord, Eternal Rest," died on the ear, the sharp command, "Squad, ready! Aim! Fire!" came. Three volleys were fired over the grave, and then Cadet Sergeant Crane stepped to the side of the grave, and the sweetest of all sweet bugle notes, the soldier's "Lights Out," floated out on the crisp autumn air, and the body of Aubrey Clafin slept, until the resurrection morning.

Many friends of the family were present, among them Mr. and Mrs. Peterson, both under the pall of a like sorrow; the folk of the country-side crowded the beautiful God's acre, paying their tribute of sorrow for the bereaved ones.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

The Diocesan Library.

THE COLLECTION of books, pamphlets, etc., belonging to the Diocese of New Hampshire has been turned over by the Registrar of the Diocese to the State Library, of which it becomes a section, and in which it will be more generally useful to the public at large, as well as more carefully preserved. A request is now made that gifts of books and pamphlets relating to the Church in any respect be sent for preservation to the Rev. Wm. L. Himes, Registrar, at the State Library, Concord, New Hampshire.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Unique Work at Bernardsville—Windows at Lambertville—Convocation at Keyport—Sea Girt.

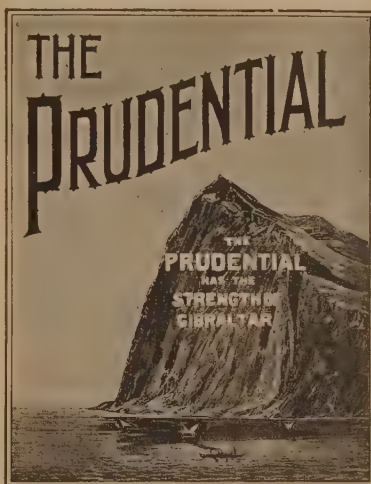
AN IMPORTANT WORK has been undertaken by the Rev. T. A. Conover of St. Bernard's Church, Bernardsville, near the village of Gladstone. In addition to his care of St. Bernard's Church, Mr. Conover has procured a large farm and gathered in a number of boys, that he may teach them the dignity of manual labor and at the same time interest them in the ordinary branches of education. This was an experiment at first, the farm being leased, but it is now an assured success; and a board of trustees of the most responsible gentlemen of the neighborhood have purchased the farm outright. The buildings have been enlarged, and yet the number of pupils has increased until the accommodation is taxed to the utmost. The aim is very simple, the training of boys for some useful calling in life, at the very smallest possible cost, which is met in part by the labor of the boys on the farm. It is no more a charity than any other school that needs help, but is rather meant in the broadest sense to encourage self help. Mr. Conover carries on also an extensive missionary work through the country districts about Bernardsville. Services are held not only at the parish church there, but, with the aid of a curate, at Baskingridge, Gladstone, Peapack, Far Hills, Mine Brook, and Mount Pleasant.

ST. ANDREW'S CHURCH, Lambertville (the Rev. Herbert S. Smith, rector), has a beautiful series of memorial windows. Two handsome windows are a memorial to the Rev. Elvin K. Smith, late rector *emeritus*, and there are windows also in memory of Bishop Doane and Bishop Odenheimer. Patriotic citizens have erected in the church a very beautiful memorial to the late President McKinley.

THE CONVOCATION of New Brunswick held its quarterly meeting Thursday, Oct. 14, at St. Mary's Church, Keyport, with a considerable number of the clergy and laity in attendance. At the Holy Eucharist, the sermon was preached by the Rev. W. V. Dawson, rector of St. Stephen's Church, Netherwood.

In the afternoon, besides the regular routine work of the Convocation, there was an address by the Rev. F. J. Clay-Moran, on the Aims of the Church Endowment Society, and an essay by Dean Rodman on "The Christian Use of Riches." In the evening a missionary service was held, addresses being made by the Rev. H. H. P. Roche, rector of St. James' Church, Long Branch, and the Rev. Samuel H. Jobe of the staff of the Trenton Associate Mission. The delegates were handsomely entertained at the Bay View House, at a luncheon served by the ladies of the parish.

THROUGH the activity of a faithful laywoman, Sea Girt is soon to have a beautiful little mission church, at which services will be held all the year round. This church is much needed; for although there are summer chapels at Belmar, Spring Lake, and Como, there are no winter services held at any point



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on the Jersey coast between Asbury Park and Point Pleasant. This little church is intended not for three months of use for the benefit of the summer people, but as an all-the-year-round parish for the resident community and their children. Situated between Manasquan and Spring Lake, it will draw for its congregation from those places as well as from Sea Girt.

Through the President, Mr. Charles S. Hinchman, and the Secretary, Mr. H. H. Lord, a centrally located piece of land has been given by the Sea Girt Land Improvement Company, and the foundations are now complete and work is progressing rapidly on the church itself, a pretty little Gothic building, to be called St. Uriel's, and to cost \$8,000. The first payment of \$1,500 has been made, and although much earnest work will be needed to secure the remainder, it is now in sight.

The church will have a seating capacity of 300; it will be on Third Avenue, near the encampment grounds of the State militia, and midway between the village and the ocean front. The women of Manasquan are to give the altar, with cross, candlesticks, and other ornaments. For some time, services have been held at one of the cottages on the shore, with a visit from the clergy of the Associate Mission once a month. A Sunday School is also maintained, and there have been seven baptisms, with others preparing for Baptism and Confirmation. The Bishop White Prayer Book Society have given Prayer Books and Hymnals, and friends have purchased an organ, to be used later in the church.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Death of Rev. M. Cabell Martin.

THE DEATH of the Rev. M. Cabell Martin, rector of St. Clement's Church, El Paso, Texas, and President of the Standing Committee of the Missionary District of New Mexico, occurred at Norwood, Va., on Sunday, Oct. 12th. He was buried in Memphis, Tenn., on the Thursday following, on which latter day memorial services were also held at St. Clement's Church, El Paso. Mr. Martin was 42 years of age and a native of Virginia and had been a student at the University of Virginia, Vanderbilt University, and the University of the South, having been graduated from the latter. He was ordained deacon in 1883 and priest in 1885, both by the late Bishop Quintard of Tennessee. He was until 1892 rector of Holy Trinity and St. Peter's Churches, Nashville, and in the latter year entered upon his last charge at El Paso, after a short work at Trinity, Mobile, Ala., and then as assistant at St. Mark's, San Antonio, Texas. For something over ten years he had been rector at El Paso.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Preachers' Union—Improvements at Sandusky.

THE PREACHERS' UNION of Toledo resumed the discussion of the Quadrilateral on Monday, Oct. 21st. A second paper was read by the Rev. Dr. W. C. Hopkins, who treated of "The Historic Episcopate locally adapted in the method of its administration to the varying needs of the nations and peoples called of God to the unity of the Church." He showed how large local differences already exist in the administration of the episcopate in different Communions and parts of the Church, declaring that even in the Protestant Episcopal Church itself the working differs from that of the ante-Nicene Church, and presumably from that of the reunited Church when the latter shall be realized, in that it has lost the power of mission, it requires those ordained to subscribe allegiance to the so-called Protestant Episcopal Church, it is set over large areas instead of being found

in every city and small community. The writer urged that the Anglican Church was committed to give the episcopate in some form to the separated brethren who might consent to seek the ancient episcopate for the sake of reunion. He admitted that before this could be accomplished it would be necessary that the Ordinal of the Church should be changed, and that the change of name of this Church must also be accompanied by a truly Catholic position. He concluded by moving the appointment of a committee of one from each denomination represented in the Preachers' Union of Toledo to report a plan for bringing into closer organic union all Christians in that city.

A lively discussion followed, in which some eulogized sectarian divisions, but others deplored them, and one Congregational and one Presbyterian minister declared their willingness to submit to reordination by a Bishop if that would restore unity. Several of the preachers urged the appointment of the committee, but the motion was tabled on the ground that we are not yet ready for such radical action. Others of the Union are preparing papers on the subject, and many expressed warm interest in it.

REPAIRS and improvements on an extensive scale have been going on for some time in the equipment of Calvary parish, Sandusky (Rev. T. E. Swan, rector). The parish house—formerly old Calvary—has been thoroughly renovated, a large stage erected, completely furnished with scenery and curtains, the walls of the hall have been beautifully tinted in blue, white, and gold, the heating apparatus re-built, and a forty-foot chimney erected to replace the old and defective system. The lower floor, now used as an infant schoolroom, was finished in a cheerful light red and white. A complete electric light system replaces the old and smoky gas fixtures.

Many necessary improvements were also made on the new church.

Calvary has a band of loyal Churchmen who have, at great personal sacrifice, given their time and labor to accomplish this end, on many occasions working until past midnight.

The estimate of expense to the parish for all improvements, and this for material only, was about \$80.

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OLYMPIA.

FREDERICK W. KEATOR, Miss. Rp.

Seattle—Board of Missions—Work at Various Points.

ST. MARK'S CHURCH, Seattle, is undergoing extensive repairs. The building was cut into at the chancel, which part was set back twenty feet by means of "jacks." This space is now building in, and when finished will increase the seating capacity fully two hundred more than in the past.

THE NEW stone building for Trinity Church, Seattle, that is taking the place of the church recently destroyed by fire is slowly nearing completion. It is a very handsome structure, that will be surmounted by an electric cross, which at night will be seen from all parts of the city and from the sound.

PLANS and specifications for a new building for St. Paul's, Seattle, to cost \$6,000, have been received by the vestry. At present this congregation is worshipping in a building owned by the Methodists.

THE FIRST meeting of the Board of Missions was held in Seattle, Friday, Oct. 17th. The Bishop presided. The Rev. Thomas E. Winecoff was elected secretary. The Board finds it necessary to raise \$2,000 for the missions of the District this year. The apportionment of the General Board of Missions against this District is \$1,050, thus making a sum total of \$3,050 to be raised in this District. The Board appointed a committee of three to arrange for deputations to visit all missions and parishes, to present the cause of Missions.

THE BISHOP visited Olympia Oct. 19th, and held a series of meetings continuing through the week, speaking each night on The Church. The meetings were largely attended and much interest was manifested.

A MISSION has been established at Castle Rock recently. Thus far, services have been held in the city hall. A Bishop's committee has been appointed and a guild organized. This mission will be joined to Centralia.

SOME YEARS ago a mission was organized at Centralia, lots were bought, and a building erected. The mission lost ground, finally dying out. The building was sold. During the past year the Church life has revived, new lots have been bought and paid for, and several hundred dollars raised by pledges for a new church building. The Bishop hopes to take this work in hand very soon.

SINCE the Rev. H. C. Goodman has been in charge of the mission in Ballard, there has been a very decided improvement. This mission increased the rector's salary last week from \$300 to \$600 per year. A little more of this kind of work will make it self-supporting.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Berkeley Alumni—Chester Convocation—Philadelphia Notes.

THE BERKELEY Alumni Society gave a dinner at the Bellevue, Wednesday, the 22nd of October, at which four Bishops and 27 priests were present. The admirable host and toastmaster of the occasion was the Rev. W. C. Richardson, rector of St. James' Church, Philadelphia. Bright, crisp, and encouraging speeches were made by the Rev. Dr. John Binney, Dean of the School, the Rt. Rev. J. H. White, D.D., the Rt. Rev. C. B. Brewster, D.D., and the Rev. Dr. C. Ellis Stevens. It was cheering, indeed, to learn from the Rev. Dr. Binney that the Berkeley School had much more than doubled its number of students over last year, and that information was at hand showing a promising outlook for the future. The Alumni were urged to use their influence in fostering this their ecclesiastical alma mater

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in every way; for she stands to-day as the strong, clear, conservative, yet positive exponent of the faith of the Church.

Many reminiscences, which goes without saying, were narrated of the great founder of the school, our late revered Bishop John Williams. The membership of the Berkeley Alumni Society of Philadelphia now numbers seventeen, and it is earnestly hoped that not one alumnus within the city or its vicinity will fail to have his name enrolled upon the list.

A STATED meeting of the Convocation of Chester was held on Tuesday, Oct. 14, at St. David's Church, Radnor (the Rev. James H. Lamb, rector). The Rev. Dr. Wm. B. Bodine rector Church of the Saviour, Philadelphia, preached the opening sermon.

DREXEL INSTITUTE auditorium (temporary quarters Church of the Saviour) was well filled upon the occasion of the meeting of delegates to the Diocesan Sunday School Institute, on Monday evening, Oct. 20. Bishop Mackay-Smith gave an address of welcome; and addresses were made by Bishops Brewer of Montana and Tuttle of Missouri.

LAST WEEK we noted the effort of the parish of the Annunciation, Philadelphia (the Rev. D. I. Odell, rector), to make some progress toward reducing the principal of their large mortgage debt. Word is now received that the beginnings have been successful, and the first installment of \$500 has now been paid.

AT ST. MARTIN'S-IN-THE-FIELDS, Wissahickon Heights, (the Rev. Jacob Le Roy, rector), a new window has been placed in the South Side of the church, next to the baptistery. The work was executed by Messrs. Clayton & Bell of London, and represents, in two parts (1) the beginning of our Lord's earthly life, in the arms of the Blessed Virgin, and (2) its consummation as King in Glory. The inscription reads: "To the Glory of God, and in loving memory of Chas. W. and Julia P. Chandler." This window is given by Mr. and Mrs. Francis D. Lewis as a memorial to the parents of Mrs. Lewis.

THE FALL MEETING of the Norristown Assembly, Brotherhood of St. Andrew, was held in St. John's parish, Norristown (the Rev. Harvey S. Fisher, rector), on Wednesday, Oct. 22. At 5 P. M. the conference was held, with the subject, "The Mission of the Brotherhood, and the Missionary Work of the Church." I. "The Relation of the Brotherhood to General Missions." II. "The Duty of the Brotherhood Man to Missions." In the evening there was service, with sermon by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

ON FRIDAY, Oct. 24, an all-day meeting of the Pennsylvania Branch, Woman's Auxiliary, was held in the parish of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector). The Bishop Coadjutor celebrated Holy Communion, and afterwards welcomed the large gathering of women-workers. In welcoming the guests to the parish, the rector paid a glowing tribute to the work of Mrs. Twing. Addresses were made by Bishops Mann of North Dakota and Van Buren of Porto Rico; and also by the Rev. Philip J. Deloria of South Dakota.

ON SUNDAY, Oct. 26, the sixty-ninth anniversary service of the Bishop White Prayer Book Society was held at St. Matthias' Church, Philadelphia (the Rev. Henry Anstice, D.D., rector), Bishop Hare of South Dakota preaching the sermon. On the same day the 21st Ward Conference, B. S. A., kept the annual anniversary, with corporate communion at 8 A. M., at St. Alban's, Roxborough (the Rev. Chas S. Lyons, rector), and service at night, with sermon by the Rev. James B. Halsey of Wyncote, Pa.

BY THE WILL of the late Rev. Charles D. Cooper, D.D., rector emeritus Church of the Holy Apostles, Philadelphia, the sum of \$2,500 is bequeathed for the purchase of coal and other necessities for the poor of that parish. There is also given the sum of \$2,000 for the Bishop Payne Divinity and Industrial School at Petersburg, Va.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Improvements at Uniontown—Clerical Union.

ST. PETER'S CHURCH, Uniontown, has been closed since July for the purpose of making extensive improvements. The partition that formerly separated the Sunday School room from the main body of the church has been removed, thus increasing its seating capacity. New stained glass windows have been put in, among them a beautiful memorial window, representing an incident of the Resurrection, executed by Tiffany of New York. It is a memorial to the late Mr. and Mrs. Alfred Howell, given by their children. The walls have been tastefully decorated, and the organ rebuilt and thoroughly repaired, and placed in a new position, where it will be heard much more advantageously. A new heating plant has also been installed. The church will be reopened on Monday evening, Nov. 3d, with a service of benediction by the Bishop of the Diocese.

THE OPENING meeting of the Clerical Union for the season of 1902-3 was held on Monday, Oct. 20, in the parish house of St. Stephen's Church, Sewickley, the rector, the Rev. R. A. Benton, being the host on this occasion. Luncheon was served by the ladies of the congregation, and a paper was read by the Rev. George Gunnell, of Bellevue, on "The Higher Criticism and the Creation," which was made the subject of an animated discussion.

QUINCY.

F. W. TAYLOR, D. D., Bishop

New Altar at Kewanee.

IN THE ABSENCE of the Bishop of the Diocese, the Rev. W. Donald McLean, rector of St. John's, Kewanee, consecrated the new memorial altar given by Mrs. L. M. Wilsey to St. John's Church on the Twenty-second Sunday after Trinity. It was dedicated to the glory of God and in loving memory of Manville Wilsey, husband of the giver, and of her granddaughter, Louise Gertrude Wilsey. The sermon was preached by the Rev. George H. Kaltenbach.

The altar, made of light oak, is seven feet long by thirteen high, including reredos. It has tabernacle, three re-tables on either side, making a very dignified appearance in the chancel. St. John's is one of the oldest parishes in the Diocese, and under the guidance of Mr. McLean is in a flourishing condition. When he came to Kewanee three years ago, there were but 40 communicants; now there are 102.

Soon after the rector came to St. John's, Mrs. John Fisher gave a very handsome gold chalice and paten as a memorial to her children. Mrs. Eckstrand gave a very beautiful brass missal stand in memory of her father, and also a large Lectern Bible in memory of her mother. The choir gave a very handsome processional cross in memory of one of the deceased members.

In the afternoon of the Sunday mentioned, the burial office was said over the remains of

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GEO. J. CHARLTON,
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Mrs. Chas. Trowbridge, who died on Oct. 23d at the age of 87.

Mrs. Trowbridge was very much interested in Nashotah House in early days, and although it is not generally known, very often sent money for the "daily bread fund."

To her is all credit due for saving the property of the church during the Cheney trouble in this Diocese, when over 70 per cent. of the congregation seceded to the Reformed Episcopal body.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Columbus Deanery.

THE AUTUMN meeting of the Columbus Deanery at St. Paul's Church, Columbus (Rev. John Hewitt, rector), opened with a quiet hour for the clergy on Monday evening, Oct. 20, conducted by the Rev. J. D. Herron of Portsmouth. Next day, after the early celebration, there was an ordination at a later service elsewhere stated, while later there were discussions on missionary work in connection with a proposed canon looking toward the reorganization of the convocation system in the Diocese, and the appointment of a general missionary for each deanery, and also a proposed canon on Sunday Schools. The proposed canon on missionary work and Church extension provides that the Diocesan Convention shall sit at some time on the second day of its session, as a board of missions, and recognizes the principle of "departmental responsibility." The proposed canon on Sunday Schools raises a commission which is responsible to the Diocesan Convention for its doings. At the closing service on Tuesday evening, addresses were made by the Rev. C. A. Thomas on "Missionary Work Among Children," and by the Rev. John F. Porter on "Work Among the Colored People in the Missionary Jurisdiction of Southern Florida."

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Chapel Consecrated at Damascus.

A HAPPY EVENT was consummated on Sunday morning, Oct. 12th, in the consecration by Bishop Randolph of St. Paul's chapel, Damascus. The Bishop was in course of a ten days' visitation of the extreme southwestern portion of his Diocese, visiting the churches and chapels under the charge of the Rev. T. S. Russell of Bristol and the Rev. R. E. Boykin of Abington. A special train from Abington to Damascus on the morning of the consecration brought Bishop, clergy, and the choir of St. Thomas' Church, Abington, and many others. The chapel was crowded to the doors, the white hangings and flowers upon the altar brightening the interior, while the visiting choir rendered the music in a thoroughly acceptable manner.

The Bishop was very happy in his address, taking occasion to connect the oldest church building standing on this continent—St. Luke's, Isle of Wight (the home parish of Mr. Boykin)—with the youngest consecration in the Old Dominion (this chapel), and he also spoke of the first service at Jamestown, when the same old PrayerBook service was used that we had used that morning, and the same order for the administration of the Holy Communion was said then as would be said on this occasion. Then the Bishop took for his subject the prayers for those who would be baptized, confirmed, etc., in the Consecration service.

There seems to be quite a bright outlook for the Church at this place, as it has a well appointed rectory, and the stipend has largely been raised by the kindness of some English and New York friends. We hope to have a clergyman at this place shortly, as the Rev. A. J. Westcott, of Black River Falls, Diocese of Milwaukee, has been called

to take charge of the work here, which has heretofore been done by the rector of St. Thomas' Church, Abington, in whose parish the chapel is situated.

This is the second church consecrated in this parish within the last two years. After this service, the party returned to Abington, where a night service was held, at the conclusion of which some sixty little children knelt about the Bishop to receive his fatherly blessing, several little ones clinging to his robes as they knelt. Not only was the church crowded to the doors, but people stood outside the windows and in the street to assist so far as they might in the service, and to hear the Bishop's words.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

New Rectory at Belleville.

THE NEW rectory of St. George's parish, Belleville, was blessed by the Bishop and formally opened on Saturday evening, Oct. 4th. The exercises commenced with a short service of prayer and praise held in the church, after which the assemblage repaired to the rectory, where the Bishop invoked the divine blessing upon the house that the congregation had provided for its rector. At the conclusion of the service of benediction, the Bishop lighted the fires of hospitality by touching a taper to the fuel that had been made ready in the grate. The Bishop delivered a short address of congratulation to the priest and people, and also congratulated himself on finding that in the building of the rectory they had thought of their Bishop by setting apart one room for him, which the ladies had so handsomely and comfortably furnished. He pronounced St. George's rectory the best and most complete in the Diocese. Following the exercises there came a season of sociability. There was a large number in attendance and all enjoyed the occasion greatly. The rectory is a splendid monument to the enterprise and faithful, hard work of the rector of the parish, the Rev. Leonard B. Richards.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Convocation at Woodstock—Chattanooga—Notes.

THE POSTPONED meeting of the Convocation of Memphis took place at St. Anne's Church, Woodstock, on Monday night, Oct. 13th, and continued through the two days following. Sermons were preached by the visiting clergy, the last night the Rev. Dr. Davenport delivering a strong address on "The Relations of the Episcopal Church to other Christian Bodies," which caused much interest. An interesting discussion, led by the Very Rev. Dean Morris, on the subject of "Men for the Ministry," was participated in

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by the clergy and lay delegates, as was an able paper by the Rev. W. P. Browne on "Domestic Missions." It was decided to hold the next Convocation at Covington, and an invitation was extended to the Woman's Auxiliary in West Tennessee to hold a meeting at the same time and place, the early part of February, to be followed during the same week by a mission at Covington, conducted by the Ven. Archdeacon Percy C. Webber.

THE RECTOR and vestry of Christ Church, Chattanooga (Rev. W. C. Robertson, rector), expect to complete the payment of the indebtedness on their property early in the spring, and are already making plans for the erection of their new church. St. Paul's Church, in the same place (the Rev. F. W. Goodman, rector), also reports an increase of work and enthusiasm among the members. The rectors of both churches have been at home all summer.

THE REV. RUSSELL KANE SMITH, rector of St. Paul's Church, Franklin, Tenn., while on a visit to his parents in Pittsburgh, Pa., was taken ill with typhoid fever and spent several weeks in the hospital, but is now convalescent and will soon return to Tennessee.

THE REV. DR. RINGGOLD of St. John's Church, Knoxville, is arranging to hold a mission for the Rev. E. B. Ross at White chapel, Rossview, during the present month.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Institute.

THE SIXTH annual convention of the Sunday School Institute of the Diocese was held in the Church of the Epiphany on Thursday, Oct. 15th. At the opening service at the celebration of the Holy Communion, the Bishop delivered the annual charge. At 12 the convention organized for business, the Bishop presiding. Officers for the ensuing year were elected as follows: President *ex-officio*, the Bishop of Washington; First Vice-President, Rev. Alfred Harding, D.D.; Second Vice-President, Rev. W. O. Devries; Secretary and Treasurer, Mr. E. S. Hutchinson; Executive Committee, the Rev. Messrs. J. D. La Mothe, P. M. Rhineland, and G. F. Dudley; and Messrs. S. E. Cramer and J. M. Kenyon. After recess for luncheon, the convention re-assembled at 2:15, and papers on the following subjects were read: "One Year's Practical Experience of Kindergarten Methods in the Sunday School," by Mrs. W. T. Hastings of the chapel of the Good Shepherd; "Punctuality in Sunday School: Its Importance and How it can be Secured," by the Rev. P. M. Rhineland; "Sunday School Libraries," by the Rev. R. P. Williams, D.D. A discussion, in three-minute speeches, followed each of these papers. Then came the Question Box, the opener being the Rev. Dr. Harding.

During the afternoon an address was given by Mr. L. M. Blackford, Principal of the Episcopal High School of Virginia, the subject being "The Boy—the Boy Nature: How to Reach It, How to Train It." A paper on "The Girl—the Girl Nature: How to Reach It, How to Train It," was read by Mrs. Joseph Fletcher, Vice-Principal of the Hannah More Academy, Diocese of Maryland. In the evening there was a public service in the Church of the Epiphany, with a sermon by the Bishop of Central Pennsylvania. This was altogether one of the most successful and delightful conventions that the Institute has held.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

A PAPER by the Rev. Edward M. Duff, rector of St. Thomas' Church, Buffalo, entitled "A Study of Bodily Resurrection," was read before the Ministerial Association

(inter-denominational) of Ontario and Seneca Counties, at its October meeting in Geneva, N. Y. A vote of thanks was tendered by the Association to the writer.

CANADA.

News of the Dioceses.

Diocese of Quebec.

BISHOP DUNN held a visitation of the clergy of the deaneries of Quebec and Levis, Oct. 22nd, in Quebec. Proceedings began with the early celebration of Holy Communion. After evensong the Rev. A. C. Scarth, D.C.L., rector of Lennoxville, was to be installed as one of the Canons of the Cathedral.—AT THE Corporation meeting of Bishop's College, Lennoxville, Oct. 17th, the resignation of Dr. Petry, headmaster of Bishop's College School, was accepted. A resolution was unanimously passed testifying to the ability and faithfulness with which he had fulfilled the duties of his position, and expressing esteem for his high personal character. A committee was appointed to select a new headmaster, consisting of the Bishop, the Chancellor, the Dean of Quebec, Principal Whitney, and others. Part of the business before the meeting was the revision of the statutes, the most important changes being the extension of the privileges of the faculty of Divinity to all the Dioceses of Canada, and the exclusion of women from the medical lectures on the ground of inadequate hospital facilities.—AS THE jubilee of the granting of the Royal Charter to the University takes place next year, it was decided to hold a special celebration in June, 1903.

Diocese of Toronto.

MONDAY, Oct. 20, being one of the days of special intercession for Sunday Schools, a united service was held in All Saints' Church, Toronto, in the evening, the Rev. C. J. James, rector of the Church of the Redeemer, being the preacher.

Diocese of Niagara.

AN INTERESTING discussion on "The State of the Church in the Deanery," was held at the October meeting of the chapter of the rural deanery of Hatton, Bishop Dumoulin presiding. Several other very good papers were read, one on "Work Among Boys."

Diocese of Huron.

AT THE semi-annual meeting of the chapter of the rural deanery of the County of Huron, Oct. 9th, the clergy undertook to use every effort to assist the committee of the General Synod to further missionary work in the Church in Canada.

Brotherhood of St. Andrew.

THE TWELFTH annual convention of the Canadian Branch of the Brotherhood of St. Andrew, which opened at Brantford, Oct. 17th, was well attended. Stirring addresses were given by Bishop Baldwin of Huron, and Mr. English, President of the Brotherhood in the United States; an interesting report of the late Brotherhood convention in Boston was given by Mr. A. B. Wisewell of Halifax. Large mass meetings were held on the 18th and 19th.

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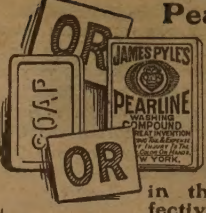
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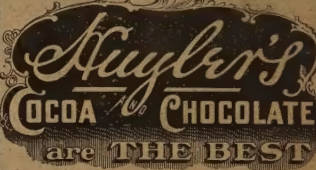
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